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ABSTRACT

This handbook presents ideas to prepare for, plan, design, and run a workshop on gender and women's oppression. It is intended for community, adult, and popular educators, trainers, organizers, facilitators, or teachers working for a liberated South Africa. Section 1 (chapters 1-3) helps the reader to think about women's oppression and gender, understand the need to challenge women's oppression, and see the possibilities for challenging it through popular education. Chapter 1 introduces key concepts and gives practical exercises to help broaden one's understanding of gender. Chapter 2 gives examples of where and how women's oppression happens around the world. Chapter 3 introduces popular education and its main principles. Section 2 (chapters 4-5) explains procedures for organizing and running a workshop to challenge women's oppression through popular education methods. Chapter 4 offers practical ideas and worksheets to plan for and design a workshop. Chapter 5 suggests ideas and guidelines to facilitate the workshop. Section 3 (chapters 6-9) explains what the activities are for and how to use them. Chapter 6 provides background information on group building and exercies to use in a workshop. Chapter 7-9 gives instructions for activities to use in a workshop. These exercises help the group examine gender and its relationships with other oppressive social systems and find strategies to strengthen women's position in their organizations. Appendixes include a glossary of terms, a handy reference to workshop techniques, and a list of 32 resources. (YLB)

ED 379 400

On our feet

TAKING STEPS TO CHALLENGE WOMEN'S OPPRESSION

A handbook on gender and popular education workshops

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by Liz Mackenzie
for the Centre for Adult and Continuing Education (CACE)
University of the Western Cape (UWC)

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ADULT EDUCATION AND DEVELOPMENT

is a half-yearly journal for adult education in Africa, Asia and Latin America. At first, in 1973, the journal was intended by the German Adult Education Association (DVV) to help keep in touch with past participants in DVV further training seminars and to support the work of projects abroad. Today, the journal is a forum for dialogue and the exchange of information between adult educators and authors in Africa, Asia and Latin America, both among themselves and with colleagues in the industrialised nations. It is intended to disseminate and discuss new experiences and developments in the theory and practice of adult education. The main target group consists of adult educators working at so-called middle levels in teaching, organization or administration. Increasingly, staff in related fields such as health education, agriculture, vocational training, cooperative organizations etc. have been included, as their tasks are clearly adult education tasks. We also aim at adult educators at higher and top levels, academics, library staff and research institutions both in Africa, Asia and Latin America and in the industrialised nations.

We herewith invite adult educators from all parts of the world to contribute to this journal. Articles should bear a considerable reference to practice. All fields of adult education and development can be treated, i.e. adult education should be regarded in its widest sense. We kindly ask you to send us articles of about 1500 words; footnotes should be used as sparingly as possible.

Responsible for contents are the authors. Signed articles do not always represent the opinion of the publisher.

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Foreword

This is the third supplement to our journal ADULT EDUCATION AND DEVELOPMENT. Previous ones discussed grassroot approaches in the alleviation of poverty and training opportunities in the informal sector. Both touched on issues related to learning, training and empowerment of women through a good number of case studies.

For the first time we are choosing a handbook as our supplement. It is a handbook for those who want to engage in educational workshops to create and strengthen gender sensitivity. It provides a wealth of background information, methodological suggestions and practical experiences. You will realize this by reading through, or preparing for your own initiatives or selecting examples of role plays, brainstormings or an evaluation.

The handbook was designed by colleagues at the Centre for Adult and Continuing Education (CACE) of the University of the Western Cape working with women in South Africa. This context necessitated careful reflection not only of gender issues but also of race and class, aiming at — in the words of CACE — adult education for a non-racist, non-sexist, democratic society. We are quite sure that this handbook will contribute to this — not only in South Africa.

This was the reason why we wanted it to be a supplement to our journal. It will now be distributed to our more than ten thousand subscribers of the English version in more than 100 countries.

We should like to thank all, especially Liz Mackenzie and Shirley Walters, at CACE who prepared the handbook and readily agreed to having it reprinted (unfortunately having to change its format from A4 to A5 size) and widely distributed using this additional channel.

Finally, we present three invitations:

- We are quite sure that colleagues at CACE are interested in receiving completed feedback forms provided at the back of the text.
- Our journal ADULT EDUCATION AND DEVELOPMENT regularly publishes articles on gender issues and we are therefore interested in looking at manuscripts.
- As we do not yet know what our next supplement will be, readers might be interested in making suggestions.

Heribert Hinzen

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Use and reproduction of this handbook

You may copy material for use in non-profit community education programmes if you acknowledge the source. We would appreciate feedback on the handbook (see the feedback form at the back of the book) as you use and adapt these methods in your own work. We see the handbook as work-in-progress, to be upgraded as new ideas and methods are tested.

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On our feet

TAKING STEPS TO CHALLENGE WOMEN'S OPPRESSION

A handbook on gender and popular education workshops

by Liz Mackenzie

FOR THE CENTRE FOR ADULT AND CONTINUING EDUCATION (CACE)
UNIVERSITY OF THE WESTERN CAPE (UWC)

The Centre for Adult and Continuing Education (CACE) is based at the University of the Western Cape, South Africa.

CACE aims

- to build and extend adult education for a non-racist, non-sexist, democratic society
- to train adult educators formally and non-formally
- to provide resources for adult and community educators
- to support research
- to hold workshops
- to publish material to further the above aims.

The University of the Western Cape (UWC) commits itself to the principles of a non-racist, non-sexist and democratic society in which discrimination on grounds of race, gender, religion, sexual orientation, culture or physical disability shall be forbidden.

This handbook is dedicated to Joan Conway, an experienced popular educator who helped run the first Talking Gender workshop at CACE. Shortly after leaving us and returning to her home in Canada, Joan died from an unknown virus.

We were privileged to share her last workshop with her. In this handbook we offer you some of what we learned during her last work as a facilitator committed to challenging gender oppression.

Joan's careful listening, her humour, her warmth and her grounded analysis guide us. We celebrate the spirit of her radiant clarity. Her non-judgmental, incisive approach lights the way to a path through the complexities of being women in South Africa. As we continue to share our power and our pain, we remember her with joy.

Hambe Kahle Joan
A seed from your fire
has taken root in our
South African soil
It blossoms
with a thousand flames.

Acknowledgements

Thanks to:

- all participants of the workshops who helped create this body of knowledge on gender and popular education in South Africa in the 1990s
- Joan Conway, who ran the first workshop, with clarity, care and humour
- Shirley Walters who got the CACE gender and popular education project up and running
- Teresa Angless and Linzi Manicom for helping to document the process of the workshops
- those who contributed to ideas for the text: Shirley Walters and the resource group - Nomvuyo Dayile, Lucy Alexander, Nazeema Mohamed and Sally Andrew
- Barbara Hutton for advice on how to start writing a handbook and her manual for writers of learning materials
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- Jean Mackenzie, blood-sister, for proofreading, support and last-minute assistance and Katie Mackenzie, my mother, for mobility and continued support
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- Ann Hope and Sally Timmel, Anthony Giddens.

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Participants at a Talking Gender workshop with the drum and the talking stick

About this handbook

Who the handbook is for

On Our Feet has been written mainly for women. Women have taken the initial, major steps in challenging gender oppression. Working on gender oppression together is also a way for women to build solidarity with one another.

> *"We must learn how to be in solidarity and how to struggle with one another."*
>
> *Bell Hooks*

The handbook is for community, adult and popular educators, trainers, organisers, facilitators or teachers working for a liberated South Africa. It is a resource for those wanting to challenge the oppression of women. It is specially written for someone who wants to hold a workshop on gender and popular education to find out more about women's oppression and how to help change it.

We assume that people who use the handbook have had some experience of workshops. We suggest that you work with a small planning team and use the book as a guide to help you through the stages of organising the workshop.

> *"Why is the women's issue an ongoing question? Why do we keep having to ask and answer the questions: how and why sexism?"*
>
> *Judith Marshall*

Why this handbook was written

CACE ran several workshops on women's oppression and popular education in 1990 and 1991. The workshops were part of an ongoing project on gender and popular education at CACE. The project aims to develop methods of education which help people to challenge the gender bias in organisations and educational programmes. We hope through this handbook to offer ideas to others doing similar work.

Another aim of the workshops and the handbook is to help create a network of adult or popular educators who will actively challenge gender oppression. We hope this network will add its weight to other initiatives which are challenging women's oppression.

How this handbook was written

Background to the workshops

The handbook is based on three of the workshops that CACE held. The Talking Gender workshops began a process of collective inquiry into understanding gender oppression. The workshops were held to look at how and where women's oppression happens and then to take action to challenge it. We also looked at how women are affected by the relationships between gender and other oppressive systems, like racism.

The people who attended were adult educators in health, church, community, service and trade union organisations. The first two workshops were for women only. A group of 40 women from organisations across the country attended. They were for five and three days. The third workshop, a one-day event, was designed to include men, but very few attended.

Several factors made these workshops possible:

- political fluidity after February 1990 with public discussions about a new constitution and bill of rights
- positive interest from women in organisations around South Africa
- a joint research project on gender and popular education between CACE and the International Council for Adult Education

Popular education methods used at the workshops encouraged active, creative participation from people who drew on their own experiences of gender oppression. This led to a deeper understanding about women's oppression in different contexts. Women then organised themselves to take further action after the workshops.

The handbook reflects the experimental nature of the Talking Gender workshops and therefore cannot offer one clear model or answer for examining gender. We have also had little experience in working with women and men together and so can give only a few recommendations for this.

Process of writing the handbook

Notes taken during the three workshops formed the starting point for writing this handbook. A resource group was set up with interested women from the workshops. They met every couple of weeks for a few months as a reference group for the author while the text began to develop. The handbook took many months of structuring and shaping, writing and rewriting. Ideas from personal interviews and various printed sources have also been included. Feedback from several readers of the final draft has also been woven into the text.

What you will find in this book

This handbook will give you a range of ideas to help you prepare for, plan, design and run a workshop on gender and women's oppression.

Three areas are covered:

Some background understanding to the terms used

Reports from the Talking Gender workshops, highlighting the everyday experiences of women living in southern Africa

Exercises to help you develop your own understandings and strategies for action

Chapter 1 will help your workshop planning team to come to a clearer, more collective understanding of some key concepts and terms regarding gender.

Chapter 2 gives you examples of where and how women's oppression happens around the world. It also begins to look at the question of how it can be challenged.

Chapter 3 introduces popular education and its main principles. One of the principles, the learning spiral, will help you in a practical way to begin to organise a workshop on gender.

Chapter 4 offers some practical ideas and worksheets to plan for and design your workshop.

Chapter 5 suggests ideas and guidelines to facilitate the workshop.

Chapter 6 provides background information on group building and exercises you can use in a workshop.

Chapters 7, 8 and 9 give you instructions for activities to use in a workshop. These exercises will help the group examine gender, as well as its relationships with other oppressive social systems. They will also help the group find strategies to strengthen women's position in their organisations.

The back of the book has a handy reference to terms and workshop techniques for you to use if you are unsure what we mean by a certain word. There is a list of useful resources for further reading. There is a feedback form if you would like to send us your comments on the handbook, and an order form if you want more copies of the handbook.

How to use this book

You may want to dip into the book, picking up ideas. You may want to read it straight through, so you know what is there. It is up to you and the planning team to choose which sections you need to focus on. The most important thing is to have an understanding of the different issues involved before running a workshop on women's oppression.

Section 1 (Chapters 1, 2 and 3) helps you to

- think about women's oppression and gender
- understand the need to actively challenge women's oppression
- see the possibilities for challenging women's oppression through the popular education approach.

Section 2 (Chapters 4 and 5)

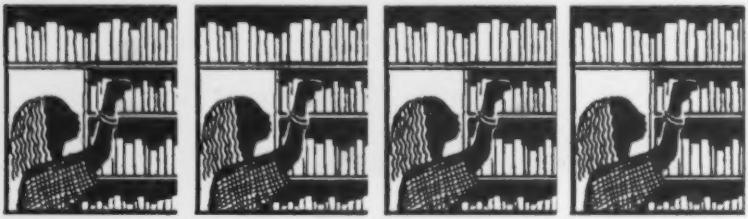
- explains procedures for organising and running a workshop to challenge women's oppression through popular education methods.

Section 3 (Chapters 6, 7, 8 and 9)

- explains what the activities are for and how to use them.

If you need more information, CACE has produced a booklet called *What is People's Education? An Approach to Running Workshops* by Joe Samuels and Glenda Kruss.
(See ***Useful resources***)

> *"The power of culture does not disappear in one generation, nor in three. It lives on in our mothers' altars, in the lessons they teach us about our bodies."*
>
> *Xeri Moraga, in a letter to Correspondencia Dec 1990 no. IX, a Woman to Woman publication (no date).*



Section 1

Getting a foothold

Background on gender and popular education

Before we can organise and run a workshop on gender and women's oppression, we need an understanding of some key ideas. This chapter is meant as preparation to organising such a workshop. It introduces some key concepts and gives practical exercises to help you broaden your understanding of gender. We suggest that you read or work through this chapter with a small group who will be organising and running the workshop. This will help you to form yourselves into a strong group with a collective approach.

Chapter 1

Towards an understanding of gender and women's oppression

What you will find in this chapter

- what we mean when we talk about gender
- Elizabeth's story - women's oppression
- an explanation of patriarchy as a social system
- how gender oppression happens

"No, no, I can't operate" - a riddle

Here is a riddle. Can you answer it in less than two minutes?

A man and his son are driving down the highway in a yellow car. The man, who is driving, is a doctor. They have a terrible accident in which the man is killed and the son is badly injured. The son is rushed to the nearest hospital where he is taken to surgery.

A doctor is called to attend to him. As he is lying there, the doctor takes one look at him and says: "No, no I can't operate. He is my son," and walks out of the room.

How can the injured boy be the doctor's son?

This riddle was once asked to a group of fifteen people. During an earlier discussion they had said that while some people were still sexist, they didn't think they were sexist. After 20 minutes guessing, a woman finally got the answer.

See the answer at the end of this chapter.

Discussion

Who challenges sexism and women's oppression?

Educators or facilitators are one group of people who can. To do so, we need to look at our own ideas about gender. We must be sure that we don't just pass on our own fixed thinking about the differences between women and men.

To begin to understand gender, we need to recognise that women as a group have been subordinated to men. In our society women are currently ranked below men.

Often we don't realise how widespread this is or how much we take it for granted.

"Because you have a womb you must make tea and coffee!"

What do we mean when we talk about gender?

If we want to understand the issue of women's oppression better, we need to know what we mean by the term gender.

There are two kinds of differences between women and men. They are sex and gender.

Sex is the physical, biological difference between women and men. It refers to whether people are born female or male.

Gender is not something physical, like sex. Gender refers to the expectations people have from someone because they are a female or a male.

To sum up, a woman's sex refers to the fact that she was born female. Her gender refers to what she and others expect of her as a female.

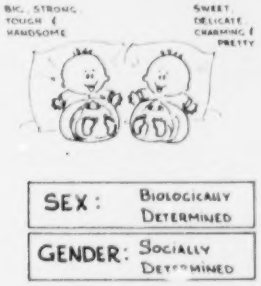
When we look at the differences between women and men it is important to separate sex and gender.

The main sex difference between women and men is that men can impregnate (make pregnant) and women can bear children. The main gender difference between women and men is that women as a group have a lower status than men.

"Everywhere, women as a group, enjoy fewer advantages and work longer hours

than men. Women's work and opinions are undervalued. In many countries women earn less than men, are prevented from owning land, face numerous obstacles to holding positions of authority and face many threats of violence just because they are women." (See end note 1)

Before we discuss the main terms we use to examine gender, let us turn to ***Elizabeth's story***. From it you can begin to see what gender is and how it works in a person's life.



Elizabeth's story: but why?

I was too tired to cry. I had been fighting with my husband for so long. Was it seven months? As the days turned into months I realised that he would win the court case. Eventually he would get custody of the children, and today he did.

His mother and sisters will look after them when he is at work. And I know he will marry that other young woman soon. The social worker even tried to convince me that it would be better for the children. The social worker said that as a bricklayer he has a much better job than I have, which is true. But I had to leave school at standard seven so my brother could carry on, and look at him now, a gangster! He didn't even finish matric and if I had had the chance I could have become a doctor. Everyone laughed, they said a woman should be a nurse.

And look where I ended up, doing home care, not even proper nursing. I had three different jobs. Then I lost one because they said I wasn't reliable. It was only twice I did not arrive, once when I had to take Jabu to the doctor. And the other time I couldn't phone because Isak had locked me up in the house. Then when the oumiesies went into an old-age home, I lost another job, my best one. The old lady was always on my side when Isak hit me after one of his binges. Look at this ugly bump on my nose. That time I went to the police after I came out of the hospital. But they weren't interested, they just said "We don't interfere in domestic affairs". It wasn't the first time they said that.

When I couldn't live with him any longer I asked for a divorce. He beat all the love out of me. And now I have nothing, not even my children. I feel that my life has failed. It's really hard being a woman.

(See end note 2)

We know that Elizabeth's story is the story told by many women.

It is not often we hear the same sort of story from a man. So what is the difference? Are women just unlucky, or is it something we can change?

Women's oppression

If we agree that Elizabeth's story is not just a bad luck story, we must be able to explain why she is so unfortunate. Let us start with her childhood, and the childhood of many other women.

"It's a society with two sets of rules."

Why do girls have to leave school?

Girls often have to leave school before their brothers if there is not enough money for education. There is a belief that boys have more of a right to education and need it more than girls. Many people believe that women should grow up, marry and have babies. They think boys need an education so they can get good jobs. In reality it may be different. Maybe the girl never marries or marries an irresponsible man, then she cannot get a decent job and she is often left to look after the children.

"Women have to try twice as hard as men to be accepted."

Why do men have better jobs and better pay?

Like Elizabeth, many women in South Africa have paid work, married or not. But most working women don't have the jobs which pay a lot of money.

One problem is that women generally have less education than men, so they can only take on the lower-paid jobs. The woman also has to do most of the work at home, housekeeping and rearing children. People see this as the woman's work. It means she can't always take on a better job with more pay. If the children are sick, she has to take off work, and bosses are not always sympathetic.

More work, less pay for American women

AN AMERICAN working woman just out of college earns 74% of the salary offered to men she studied with — and the older she gets, the more she falls behind, US Census Bureau figures show.

It's not just college-educated women who find their years in the classroom discounted in the workplace. An Associated Press analysis of census statistics released recently found that, at every education level, women earned less than men with the same amount of schooling.

A college-educated woman aged 25-34 earns an average 74c for every dollar earned by a man of the same age and education. Her earnings drop steadily and by the time she is between 55 and 64 the average female worker is making 64c for every dollar earned by a man.

Heidi Hartman, an economist and director of the Institute for Women's Policy Research, said: "Women's jobs have not been structured to reward experience. That means there's no incentive to train them, to have productivity increases or skills increases."

Hartman said her organisation's studies showed that a year of experience added about 7c an hour to women's pay but 24c an hour for men.

It is illegal to pay women less for equal work but the law says nothing about paying people differently if they do different jobs. And critics say that's the problem: the pay gap reflects lower salaries paid in fields traditionally dominated by women, such as nursing, teaching and social work.

"Whenever an occupation is dominated by women, it tends to be paid less," according to Carolin Head, assistant director of the American Association of University Women. — Reps-AP

Cape Times 2 December 1991

"You are not supposed to be head of the house - it says so in Genesis 5!"

Women are also encouraged to do certain kinds of work which are seen as suitable for women, and these jobs are considered lower and are less well paid than "men's jobs".

Even if women are as educated as the men, and even when men and women do the same work, often men will still get higher pay.

This is based on the idea that a woman will have a man to bring in the money. Women are usually seen as dependent on men. Often when a woman pays for all the rent, food and electricity, she is still seen as dependent on the man.

Why did people laugh when Elizabeth said she wanted to become a doctor?

Becoming a doctor, with its high social status, takes years of study. People often think it is a waste of money for women to study medicine, because they may get married and stop working. People think that women belong at home or are more suitable for certain types of work like teaching, nursing, typing, clerical work and domestic work. Women are encouraged to do work that fits into what people have said are womanly roles, where they care for or help others. We can see this sexual division of labour when we realise that two thirds of all service workers in South Africa are women.

"My husband said: 'when I come home I want the smell of food to meet me'."

Why did Elizabeth lose her job?

Most of the female service workers do domestic work or cleaning which seldom have job security. Many women live in fear that their employers will dismiss them, and they have no way of fighting back. They work long hours cleaning for more privileged people, and then come home and do it all over again for their husbands and families. Domestic work is usually not seen as important work like mining, which produces goods. Many people think women are just there for the reproductive function of having children. Keeping the family fed and clean is included in this work. But women often have to work outside the home too, so they and their families can survive.

A lot of the work that women do is not acknowledged or rewarded although it is vital to society's existence. The invisibility of the work women do is part of the oppression.

An example: When countries around the world describe their annual productivity (the creation of goods and services to produce wealth), women's work is largely unrecorded. "In 1985, only 22,9% of women were included in the wage earners and independent workers' figures" of one African country. (See end note 3)

However, according to the Economic Commission for Africa (ECA), 60-80% of food production is by women who work in their family fields, carry firewood and water as well as care for children and old people. (See end note 4)

Cartoon by Terry Hurst from Agroforestry Today, April-June 1989 Vol 1 No 2

Why did the police not help Elizabeth?

If a strange man in the street hits a woman, the police may charge him with assault. But when a man hits his wife they call it a domestic affair. When a man has had sexual intercourse with a woman, many people think she belongs to him. When they are married the law will not interfere. South African law says a man can have sex with his wife whether she allows it or not. A woman can't accuse her husband of rape. Even family and friends think it is a private affair if a man assaults or rapes his wife.

"He assaulted her and then said: 'if you hadn't answered back, I wouldn't have done that to you'."

Married rapists

BRITAIN'S highest court ruled that a man can be guilty of raping his wife, a decision hailed by women's rights groups as "the end of 250 years of sexual slavery". An 18th-century judge first ruled that rape was not possible in marriage, setting a precedent in all English-speaking countries.

Weekly Mail 25 Oct 91

Why did the social worker favour Elizabeth's husband?

Many social workers have been taught to think that every family must have a father, a mother, and children. There is a belief that the father must provide the money, and that money can buy almost everything. Many people believe that women are weak and they need a man to depend on, not recognising that often women are successful single mothers. Also, that if a woman has escaped from a

violent man, the family can be better off without him.

Why did the court give Elizabeth's husband the children?

He had women to care for them, and a better job than Elizabeth. Do you think he would have got custody of the children if he only had brothers and a father? One could say he didn't get the children, his mother and sister got them. There is an idea that women must look after children. In most divorces women do get custody of children, but the father remains the legal guardian. A woman has to get the father's permission to take them out of the country. Many years after the divorce he can still control her movements.

Marriage hands over the control of a woman from her father to her husband. This happens in different cultural traditions of marriage in South Africa, whether we are married in a church or synagogue, by lobola, Muslim rites or under the civil law. In these traditions a woman is seen as the man's property once they marry. Women usually give up their own names, and their children will have his name. In strict traditional Muslim and African customary marriages in South Africa, children belong to the father's house. It was only during the last century that Western culture changed and the law allowed children to stay with their mother after a divorce.

"Imagine, if in the future, men came to a workshop with their children and said 'what, no creche facilities?' - something would be done about it."

"Marriage is a process of domesticating women."

READERS' WRITES – *Lee Johnson of Pretoria had a problem when she tried to open a savings account for her two month-old son, Craig. "Despite being his mother, I find I have no legal rights of guardianship over him. My husband is the only person who may grant permission for an operation, take out a policy for him, right down to opening a bank account for him, which I tried to do this morning. The situation wouldn't change even if I were to get divorced.*

"I understand why single mothers have sole guardianship, but surely married couples should have joint guardianship over their children?"

We contacted a leading bank about Lee's problem and they spelt out both the law and their own policy:

"In terms of South African law the husband is the natural guardian – even though the marital power has been abolished – and as such, exercises parental power over the person and property of the minor child." Which means no joint guardianship without a change in the law – something we should be pushing for as the new constitution is drawn up.

The bank continues, "However, our policy regarding the opening of accounts for minors is to allow either parent to open and operate on accounts for children under seven. The same policy applies to minors between seven and 16, but they may be allowed to open and operate the accounts on their own. Legally, married women are also entitled to open and operate an account without the consent of their husbands."

If you are married, have young children, or are thinking of a family, it would pay you to check that your banking institution has a similarly flexible approach, and to know your rights in all financial/legal dealings.

Femina March 1992

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Why does Elizabeth feel a failure?

"Women in the domestic area are at the base of a lot of this - because that is personally where we are on the line."

Men get most of their social standing from the work they do. Women have been traditionally brought up to believe that their aim in life is to be a wife and a mother. If this does not happen, women can feel unfulfilled. Even though we know that in many divorces in this country women mention battering as one of the reasons for leaving, it is often seen as the woman's duty to make the marriage work and they may be blamed if it doesn't.

Some people believe that Elizabeth's story is the way it has always been and should be. Other people believe that women are oppressed and in a new democratic society women must have equal rights with men. People who believe this often call themselves feminists, although there is some resistance to this term in South Africa. (See end note 5)

(See ***Handy reference to terms*** for more background on feminism.)

Elizabeth's story shows some of the ways in which women are made to be dependent on men, and how they are treated as inferior to men. This is part of women's oppression. Women's oppression exists within a social system that some feminists call the patriarchy.

> *"I met a Mr Patriarchy in the laundromat the other day. He asked me what I was doing. And I said I was studying. He said he had a daughter and he wouldn't allow her to study at university, only at home, because women shouldn't be out. He called me girlie."*
>
> *Nazeema- Resource group for the handbook*

Patriarchy

The idea of the patriarchy as a social system is one way of trying to understand and explain women's oppression. Like the word feminism, the term patriarchy means different things to different people.

Some people fighting oppression argue that it is a misleading way to look at society, because it can be used in a way that hides the class and race differences between women, and can give the false idea that all men are united on the same side against all women, and that all men benefit equally from women's oppression.

Thinking about patriarchy can help us to see how a society is organised to oppress women, and how men generally benefit from this. But it is important to also look at the society as a whole and see which groups of people have power and wealth, and

The word feminism has different meanings for people. They say a feminist is a woman:

"with loose morals because she is often single and doesn't need a man"

"who is not 'well-cooked' - not a whole woman"

"who has success in a man's world because she is being like a man"

"who has concern for human rights"

"who works for a culture of caring"

Do you support feminism? Do you see yourself as a feminist?

"I support feminism now, but I didn't before. Now I understand the concept of feminism. I see it as the definition of women and men who are opposed to the exploitation of women because of their sex. I see feminists as people who not only fight the oppression through campaigns but as people who educate men and women to change their attitudes about the traditional roles of women. That is women as housewife, child minder, emotional supporter, superwoman and so on."

Nazeema

"I have difficulty with the term feminism because of the negative associations it has been given in the media, for example, Hags Burn Bras. But I support feminism which stands for correcting the imbalances where women are predjudiced because of their sex."

Zib

"I seé feminism as a movement like a wave focusing on women's position in society. It is a way of taking back control, in public and private spaces. It is sometimes active championing of women's causes, sometimes just in our thinking or day-to-day interactions."

Lucy
- from Handbook resource group

how they get and keep this. Women's oppression takes different forms in different societies at different times, and we need to look at the ways issues of class, race and gender interact with each other in any particular society or situation.

"When we talk about men, which men do we mean - there are different gender experiences within different cultures and classes."

For example, in South Africa a "maid" and a "madam" may both be oppressed as women in many ways which seem similar. But the "madam" benefits from the "maid's" position as a black worker, and also her oppression as a woman which is part of why she is caught in low-paid domestic work. Having a domestic worker frees the "madam" from many of the aspects of her oppression as a woman - she can get a better education or do a well-paid job, and so be more independent in her life. How do these two fight women's oppression side by side?

Patriarchy comes from the Latin word which means "father-right". This means that children are defined through the father and that women are defined through their husbands' status and life. In this social system, men have taken, and have been given, rights over women as a group. Men have assumed rights over women's labour, women's bodies, women's childbearing and women's identity.

In a patriarchal society most laws, customs and beliefs favour men. Patriarchy has been dominant in the world for thousands of years (see 'history of gender relations' in the ***Handy reference to terms***). Women's oppression has become so familiar to us it may seem "natural" and is often so hidden that people don't even question it.

"How do we address the needs of women who try to dilute our efforts of challenging men who put women down."

Men are seen as naturally superior to women, and have the major decision-making power in a community. Women are seen as less capable in making decisions for the well-being of the community and as dependent on men.

Men of the ruling class have control of the law, education, religion, medicine, agriculture, business,the police, the army. Men have control of political organisations. As a group men rule over the public spaces of rural and urban areas, such as rivers and fields, streets and shops. This happens amongst different groups of people across the world. And women across the world have taken part in keeping up their own oppression.

Sexist behaviour

Sexist practices let men get better education, better jobs and more money for the same jobs. Even where there are more women working in an area, men usually hold the top positions. After marriage a woman is seen as her husband's property. She loses her right to say 'no' to sex and also loses legal rights over her children. Her husband is given the right to control her movements and the law does not protect her from his abuse.

Sexism divides people into two groups, where men have relative freedom to go mostly where they like, while women must be kept in their place.

Exercise: Sexist language - "chick, goose and bird"

To highlight women's oppression in a practical way you could ask the planning group to brainstorm the words used most commonly for women and then for men.

"Sometimes your own comrades believe you are there really to service them sexually."

Many words used for women are insulting. Words such as "chick, goose, bird, slut, whore" are usually used in sexist ways. Sexism happens when people show prejudice against others because of their sex. It is the power men assume over women that makes them feel they can label women negatively. Women sometimes label other women in sexist ways. When they do this, they are colluding with the sexist system.

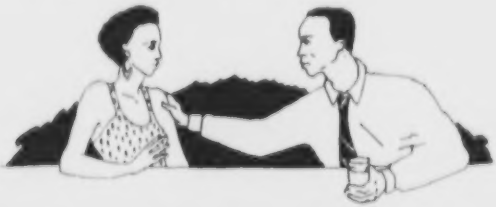

Illustration by Lizza Littlewort

French pass new 'sexual harassment' law

The Argus Foreign Service

PARIS — Secretaries molested by their bosses can have him sent to prison for 12 months and fined R25 000 under a new law.

Parliament has voted an amendment to the penal code making "sexual harassment" a criminal offence.

The new law says that "any man abusing his position of authority to gain sexual favours" can be brought to court.

But Ms Veronique Neiertz, the new Minister for Women's Rights, says the law does not go far enough and she plans to table a more stringent amendment.

"A major problem still remains that the victim finds it difficult to provide the necessary evidence for a conviction."

She was referring to a famous case here concerning a Mrs B, on the administration staff of a university, who was raped in a toilet by her boss and made an official complaint to the police.

Mrs B withdrew her complaint when the rector threatened her with dismissal.

Six months later, she was found guilty and fined for wasting the time of a magistrate and the police.

Law sources here said that no such law exists in Italy, and although there is one in Spain, it has never been applied. In Britain, it was estimated that only one percent of women who suffered sexual harassment went to court over it. In the United States, the Merit Protection Board recently reported that 42 percent of women civil servants were victim of sexual advances.

Argus 25 June 1991

A question of power

Sexism is similar to racism. These are both forms of oppression, where one group uses power-over the other group.

Power-over is based on the idea that power is limited and that if some people get more, others will then have less. This can happen, but there are other ways of looking at power. There is power-to, which is the creative energy that enables us to act, to learn, to understand. There is also power-with, where people can organise themselves to find creative solutions to a problem so that everyone can gain. This is linked to another kind of power, which is power-within, the inner energy that makes each of us unique human beings. It is based on self-acceptance, self-respect and the acceptance of others as equals. (See end note 6)

"Gender language is everywhere, even the image of God is as a man."

Part of the use of power-over is violence so that the oppressed will be too scared to rebel. Violence against women happens in many ways. We all know men who think they have the right to say anything about women, loudly, in front of them. Sometimes a woman finds it flattering, but usually it is abusive. Male chauvinism lets men think they own the world. But what they are doing is not acceptable, it is sexual harassment. It could also be the way they look at us, or a sexual touch - anything which makes us feel powerless, afraid or angry. Rape is an extreme form of violence against women. This violence is designed to 'keep us in our place'. Violence against women happens everywhere to individual women and is hard to organise around.

Gender oppression: how does it happen?

From the time we are born, people treat girls and boys differently. When babies are born, one of the first things we ask is: "Is it a boy or a girl?" Until we know the sex of the baby we don't know how to relate to it. Depending on the answer we treat the babies differently from then on, since we want our children to be like other boys and girls.

Raising girls to be feminine and boys to be masculine is to make them part of their gender.

This process of gendering goes on during our whole lifetime.

Remember as children, we learnt how boys and girls were supposed to dress, how to sit and how to respond to others. We also began to learn what roles and responsibilities were expected from girls and boys.

Exercise: " If I were a boy"

Ask the following question in your planning group:

As you grew up what tasks were the girls and boys responsible for in your household?

Write down each person's answer on a piece of newsprint.

- Are there any similarities or differences between the tasks given to girls or boys?
- How did you learn what your responsibilities were?
- Imagine how your life would have been different if you were the opposite sex.

This is a role play of grandparents greeting their newborn grandchildren, capturing the kinds of things we hear around us every day. (See Goldfish bowl role play in Chapter 9, and 'role play' in the Handy reference to workshop techniques.)

Grandparents looking at their newborn male grandchild.
Grandfather (GF) Grandmother (GM)

GF: He looks just like his father. Strong chin.
GM: Somebody to carry on the family name.
GF: He looks strong. He's very big.
GM: He's going to leave this farm and be a doctor.
GF: Certainly a professional. And then he'll come back here ...
GM: Listen to his screams, he'll be a leader one day, listen to his loud voice.

Another set of grandparents looking at their newborn granddaughter.

GM: Look at her little hands, she's so beautiful.
GF: Why's she crying? She's frightened. She's missing her mother.
GM: Why did her mother dress her in blue?
GF: Shame. She must be disappointed.
GM: So am I.
GF: Well, hopefully, next time, someone to carry on the family. But she'll look after the boys, she'll keep the homestead going.
GM: She'll be a great cook, like me. I'll give her all the family secrets.
GF: She'll have all the men running after her, look at those eyes.
(Role play by the handbook resource group.)

People have expectations of how a "real woman" or a "real man" should behave. Gender behaviour refers to how women and men behave to meet those expectations.

Girls and women are conditioned into accepting and behaving in ways that are expected of females. When a woman behaves in other ways, such as being assertive or strong, then she does not fit into the feminine stereotype.

It is useful to remember that different societies have different expectations of what is "feminine".

Exercise: "Expectations?"

To explore stereotyping and conditioning in a practical way, ask the planning group to cut out pictures of women from magazines. They could make a picture or collage (see Chapter 7) and then describe in words the way women are presented. This will give you a list of the expectations that people have for females. You might find that some of the expectations contradict others.

Girls and boys are brought up to accept the social system in which they live. This includes gender oppression. Gender oppression refers to a whole social system in which one sex has been placed in an inferior position, or subordinated, to the other.

For example, after one woman got married, her husband refused to allow her to go on studying. This meant he had power over her which she did not have over herself or him.

Many children rebel against their socialisation, the way they are conditioned as they grow up. If a boy rebels against being aggressive and is then punished for being caring or tender, he will be suffering under gender oppression.

Exercise: "What are little girls made of?"

To look at gender oppression further in a practical way, you could ask the planning group to look at the following questions:

- The name "tomboy" is given to a girl who acts like a boy. How do people expect a boy to behave? In what ways does a tomboy behave?
- The name "sissie" is given to a boy who is compared to girls. In what ways does a boy who is called a sissie behave?
- Are these names positive or negative? For what reasons?

Each person has male and female elements. Each one is able to express the qualities that are seen as feminine and masculine. However in this social system, qualities that are seen as feminine are valued less than masculine ones.

Heterosexism is an important idea in understanding gender oppression. This is the belief that all people must pair up with someone of the opposite sex, and the proper way is through marriage. People say it must be that way, otherwise how can we have children? What they do not think of is how many times people have sex without wanting a baby. If people express their sexuality to experience pleasure, it surely doesn't matter whether their partner is of the opposite sex or not. Yet many lesbians and gays suffer gender oppression because of their sexual orientation or preference.

"If we were in a classless and raceless society, would gender subordination still exist?"

Just as workers need to organise together in unions to overcome class oppression, women need to talk together about women's oppression. This does not mean that women want to rule over men in a matriarchy, but that they want the power relations between women and men to be equal. This could happen when we have a society which practises democracy and does not exclude women from any place. In South Africa women are starting to break the silence about their lives. As our voices join together and grow stronger and stronger we become empowered to make changes in the world around us.

Answer to the riddle

The doctor at the hospital was the boy's MOTHER.

End notes

End note 1:
From *Two Halves Make a Whole: Balancing Gender Relations in Development* by Linda Moffat, Yolande Geadah and Rieky Stuart, published by Canadian Council for International Co-operation (CCIC), MATCH International Centre and AQOCI, Ottawa, August'1991.

End note 2:
"Elizabeth's story: but why?" is the story of many women, put together by Mikki van Zyl, who worked as a Rape Crisis counsellor for several y ars.

End note 3:
From "Women in Development in Africa: Challenges for the 1990s" a paper given by Marie-Angelique Savane at the 2nd General Assembly of the African Association of Literacy and Adult Education (AALAE): Consolidating and Deepening the Movement, Mauritius 5 - 10 November 1990.

End note 4:
From *Femnet News*, African Women Development and Communication Network Vol. 1, No. 3 April - June 1990.

End note 5:
There is resistance to using the term feminist in South Africa as it has some negative associations. (See the quotes from participants at workshops.) It is often seen to refer to the struggles of white middle class women especially in the north. However Marie-Angelique Savane, in her paper "Women in Development in Africa" (see above), argues for an African feminist framework to be forged in a similar way to that being forged in Latin America.

End note 6:
Adapted from *Two Halves Make a Whole: Balancing Gender Relations in Development* (same as end note 1).

This chapter will help you to prepare for a workshop on women's oppression. It gives you examples of where and how different women experience oppression and underlines the need for educators to actively challenge it.
Read or work through this chapter with your planning group. You may find some of these examples and questions useful and could use them again as resources in a workshop.

Chapter 2

Oppression: a look at women's experiences

What you will find in this chapter

- a look at unequal power relations: gender and other systems of oppression
- examples of where and how women's oppression happens across the world and in South Africa
- what are a woman's rights?
- what educators can do:
  - women's practical needs and strategic interests
  - examining gender relations in your own organisation

Women talk about their oppression

Women at the Talking Gender workshops talked about three main ways they experienced their oppression as women.

Some of these quotes come from the object story telling exercise. (See Chapter 7 for how to do the exercise.) During this exercise several women chose masks to show that they felt invisible, ignored or that they had to hide their real selves. Some quotes come from the sculpturing exercise (given in Chapter 8). This exercise is used to examine how different kinds of oppression operate at the same time.

"I felt invisible. When I asked a question it wasn't answered, when a man asked the same question it was answered."

"He slid onto the seat against me and he kissed me and used abusive language in a sexual way, and it makes you feel that you're not a person."

"We also subordinate ourselves, through active submission."

1. Negative self-image

Women said they carried negative images of themselves deep inside them. These negative images often came from when they were growing up and were made to feel worthless, weaker or smaller than boys. They felt that they were not noticed and valued in the same way men were and their work was often made out to be worth little.

2. Men have more benefits and access to resources

Women talked about how they had less access to the resources and benefits of society than men. They were also less able than men to make decisions affecting their own lives. They experienced gender oppression through various social institutions such as labour, education, the law, the family, religion, organisations. However it is clear that, in terms of society's structures not all women are equally oppressed by all men.

"This trade union was very male dominated. He took my idea and presented it as his own. When it came down to the work, cutting and pasting, I did it."

"When I got married my husband refused to allow me to go on studying."

"It's about how our society is divided up into who serves who."

"How do class differences amongst women within each racial group reinforce gender subordination?"

"As a black woman who do I align myself with, a black man or a white woman?"

3. Different kinds of oppression: gender, race, class

Women said they experienced gender as one system of unequal power relations which fed into others like race, class and culture. They said that we all oppress and are oppressed at different moments. Women also subordinate and oppress other women. Class and race play a major role in women-to-women oppression. However, as groups, men oppress women, white people oppress black people and middle and upper class people oppress working class people.

Nosipho's story

One way of looking at different systems of oppression is with this story about Nosipho.

Nosipho is a black middle class woman living in a racist, sexist society. She has a job in a newspaper library. One could say that because of her class she has more access to society's resources and benefits than her cousin, Phumza, who is a working class black woman.

Phumza, who was not able to finish her schooling when she was younger, attends night school and is studying for her Standard Ten. She works as a receptionist for a driving school and is not in a position to make as many major decisions about her life as Nosipho can.

However, because she is a woman Nosipho may have less access to resources and may have less capacity to make decisions affecting her life than her husband Luthando, a black middle class man.

Because of her colour Nosipho also has less access to resources and can make fewer decisions about her life than Kate, a white middle class woman Nosipho works with.

In women's lives there is a constant interaction between negative self-image, less access to resources and benefits, and gender as one oppressive system feeding into others like race and class.

We can see that in life we all oppress and are oppressed in different ways at different moments. However, the oppression has more weight when it comes from a dominant social category. But this is not rigid and it can change according to how we respond to our contexts.

Oppression is a social system

Since oppression is a social system it is difficult for one person to challenge it alone.

Systems of oppression like sexism and racism have three main elements. These are:

* attitudes (including stereotypes, beliefs, prejudgments and values) towards others plus power
* negative discrimination (the use of power to disadvantage another person unfairly)
* the belief of the natural superiority of those in power

Groups of people tend to discriminate against other groups on the basis of differences that are easily seen or heard. These differences, such as sex, colour, accent or language make it easier for those discriminating to know who to discriminate against.

Discrimination leads to sexism, racism and other systems of oppression when it is based on:

* a long-held belief that the discriminators are naturally superior
* generations of economic or military power

The belief of superiority and the ongoing practice of discrimination feed into one another. They are upheld through generations of social conditioning.
(See end note 1)

Women across the world experience gender oppression

In most societies all over the world, women are seen as inferior to men and have less power to make decisions affecting their communities, regions or countries.

According to United Nations statistics:

- **women perform 67% of the world's working hours**
- **women earn 10% of the world's income**
- **women are 2/3 of the world's illiterates**
- **women own less than 1% of the world's property.**

(See end note 2)

'It's a girl' — mother dies of rage

BEIJING. — A Chinese mother of four daughters who evaded state birth control teams while repeatedly trying to bear a son died of rage after learning her fifth child was also female.

The woman, from Ningxia province in the northwest, was so anxious to give her husband a son she hid four pregnancies from officials enforcing China's "one child" policy, according to the Ningxia Daily newspaper, received in Beijing on Thursday.

When she realised her latest secret pregnancy had produced yet another daughter she was so angry she died, the paper said.

Her husband, consoling his four daughters, was quoted as saying "your mother was killed by the concept that boys are more valuable than girls." — Sapa-Reuter.

Argus June 1991

STOP PRESS

If you can not prove rape you are guilty of adultery!!!!

Speak Out recently received a newsletter called The Women's Watch which contained some very disturbing news from Pakistan. According to the newsletter, if a rape victim can not prove a rape charge, she herself will be found guilty of committing adultery! This is according to a law called the Hudood Ordinances passed in 1979. Under the law, proof required the victim to provide four adult male witnesses who will substantiate her charge. It is estimated that between 3 000 and 6 000 women are in jail awaiting trial under this law.

Here is a story to prove this bizarre law. A 14 year old girl called Parveen was kidnapped and raped by two men. She was then arrested by the police on charges of fornication. She was granted bail after a human rights lawyer decided to take up the case for her.

It seems that women who can not pay bail literally rot in jail. This is because bail is quite high in Pakistan and poorer women can not even dream of producing it.

With the recent sacking of the First female Prime Minister in Pakistan Ms. Benazir Bhutto, things are bound to get worse for women. Ms Bhutto had been trying to get the Hudood Ordinances repealed before she was sacked.

This is a strange world we live in is it not??

Speak Out / Taurai / Khulumani No. 13

An extreme form of the discrimination against females is in countries where newborn girls are killed when a son is wanted.

Against popular belief, in Africa women are generally worse off than they were 15 years ago.

TODAY'S WORLD

Women protest on killings

NAZARETH (Israel) — About 15 young Arab women held an unusual demonstration to protest against killings of women by male relatives for having disgraced their family's honour. — Sapa-AP

Argus 25 June 1991

Developing world's women growing poorer

WASHINGTON — The number of rural women living in poverty in developing countries around the world has increased 50 percent over the past two decades, according to a report by a United Nations agency.

Of the 930 million people living in poverty in the developing world, 550 million are women, says Idriss Jazairy, president of the UN's International Fund for Agricultural Development (Ifad), based in Rome.

These women form the backbone of agricultural labour in the developing world and need better access to credits and technical assistance, says Ifad. In Africa, women produce 70 percent of their family's food supply, while in the other continents they provide at least half of it, the agency found.

Of the 550 million impoverished women, 303 million live in Asia, 130 million in Africa, 43 million in Latin America and the Caribbean, and 18 million in the Near East and North Africa. — *Sapa-AP*.

Argus 13 August 1991

At the end of the World Decade for Women in 1985, women meeting in Nairobi agreed that "although the consciousness of women had been raised, the material conditions facing women had declined". Since then conditions in most of the "developing" world have continued to deteriorate. The crisis has different faces: the ecological (food-fuel-water) crisis, the debt crisis, increased militarisation and violence. When access to food, housing, education, work or health care is reduced, women are affected first. When state subsidised facilities are cut, it is women who have to take care of the old and sick and the children. (See end note 3)

Women now head between a third and a half of all households in the developing world. Women also grow at least half the world's food, and as much as 80% in parts of Africa. But for decades development aid has focused on the men who hold

KENYA

A Night of Madness

Sometimes it takes a tragedy to startle people from the complacency of old—and destructive—attitudes. On July 13, Kenyans received such a shock, when 271 teenage girls were attacked during a rampage by dozens of their male classmates at St. Kizito, a boarding school in central Kenya. Chased into a corner of the dormitory where they were trying to hide, 19 girls died of suffocation in the crush. Doctors say another 71 were raped. Last week 29 boys ages 14 to 18 were charged with manslaughter; two were also charged with rape.

The assaults were rendered all the more chilling because of the dismissive note struck by some officials. The *Kenya Times* quoted Joyce Kithira, the school's deputy principal, as saying, "The boys never meant any harm against the girls. They just wanted to rape." The episode is forcing Kenyans to re-examine attitudes that have long permitted rape to be a part of many girls' school years. ■

Time 12 August 1991

My feeling is that many women have the ability but men don't agree with this thought

Sisi ya Sisi, July - September 1990 (taken from Daily Nation, Kenya)

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power. Aid agencies tend to exploit women's labour without supporting and maintaining it. Because projects are designed for men, women remain invisible or are even hurt by them. In Africa, for example, giving farmers fertilizer helps increase maize production, but it also promotes weeds. And picking weeds is seen as women's work, adding to their workload.

The world's future depends on recognising women's contribution and granting women access to getting loans and owning their own land. (See end note 4)

When somebody says the word "gender" what does it make you think of?

"... when dealing with gender issues women are made aware of their problems in the male dominated world. That is that they must always raise gender issues like maternity leave, equal pay and so on."

Nomvuyo

"Gender is about male and female and how these categories divide up the human race into those that can and those that can't ... walk around late at night, make decisions about nuclear war, decide if I have a baby or not."

Zib

Gender oppression in South Africa

As in the rest of the world, unequal gender relations are part of the organisation of our society in South Africa.

- **South Africa's rape figures are the highest in the world. They are double that of America.**
- **One out of two women are raped in South Africa in her lifetime. Black women are raped three times more than white women.**
- **About 1 000 women are raped every day.**

(See end note 5)

Double rape

Staff Reporter

A 10-year-old girl has been raped twice in two attacks within hours at Suurbraak near Swellendam.

At 7pm on Saturday she was raped by a 35-year-old man while his 17-year-old girlfriend held her arms. A few hours later she was attacked by another man while returning home.

Police have arrested the couple and are searching for the second rapist.

Argus 30 September 1991

Prevention through education

JUST off Rondebosch Common, is a small, welcoming bolthole filled with books, bright posters and paintbrushes. It is a centre responsible for making inroads into the field of child abuse prevention.

Since April 1990, RAPCAN (Resources Aimed for Prevention of Child Abuse and Neglect) has been one of the organisations filling the urgent need for education and training for children, a wide range of professionals and lay people to combat child abuse ranging from Bishops Court to Khayelitsha.

"Gender sensitive education is especially crucial as most child sexual abuse for rapists involves men abusing girls.

"The men are generally not mad or psychotic but ordinary people who see women and girls as their property.

"Through our work at schools ... and one of our projects is training guidance teachers in 23 schools in Mitchells Plain ... we hope to empower teachers to intervene responsibly and to create empowered people for a non-sexist, non-racist ... democratic society."

Another dimension of RAPCAN's work is contact with other organisations. "After every workshop I have had people have contacted me to say they have been, are, or know victims of child abuse ... and I am then able to refer them to an appropriate organisation," said Ms Jacobson.

Argus 1991

Unequal gender relations are also part of the organisations and power structures that we belong to.

In South Africa during the 1980s, people thought that challenging women's oppression would divide the national liberation struggle against apartheid. Now that people's organisations have been unbanned and there is talk about a new constitution and a new bill of rights, there is an urgent need to look at the ways women are oppressed in this country.

"75% of those in the church are women and they want to be part of the decision-making."

In the discussions about a new social order, in different sections of society, women still find themselves in the back seats.

For example, several major organisations who fought against the apartheid system for a democratic South Africa have not included a representative number of women in leadership positions and in their decision-making process for a new South Africa. They have failed to include even a small percentage of women, who make up just more than 50% of the population.

Can women lead ?

Almost two years have passed since COSATU took a resolution to promote women in leadership.
Women make up 38% of COSATU's membership but the leadership still does not reflect this. Will COSATU commit itself to more concrete action on the issue at its fourth congress in July this year?

Jeremy Baskin says in a book soon to be published that women leaders still remain painfully absent from all levels in the unions and in the Congress of South African Trade Unions (COSATU) itself. He thinks the situation is getting worse. He found that of the 83 office bearers at national level of all COSATU's affiliates, only eight are women. At the 1989 Congress there were 38 COSATU regional office bearers. All of them were men. Two years later, one of them is a woman, Lucy Nyembe.

Why?

Why are there so few women in leadership positions? Culture, tradition, sexist attitudes and the double load are all part of the system of male domination that keeps women down.

Lucy Nyembe says, "Society does not prepare women for leadership in the way that it prepares men for leadership.

"There is this idea that women are emotional and not able to strategise and give clear direction. That's not true ... If women can organise in the union like they do at home, we can have very strong women leaders."

Men are brought up to be leaders. Women are brought up to follow men, as second class citizens. They are not expected to lead or make decisions. And because of this most women do not believe it is possible that they can. Many do not even try. For those women who do, it is a long battle to be accepted as leaders by other women and by men. They have to do the job better than men just to prove they can do it.

Speak 1991

BEST COPY AVAILABLE

Time to change gender attitudes

The all-party conference being mooted to get proper negotiations off the ground is likely to be an all-male affair.

As the country's political future unfolds, the absence of women at the negotiations and other forums is conspicuous.

In the ANC, National Party and at every level, only outstanding women get elected to positions alongside males who are not expected to be as exemplary, writes **Zubeida Jaffer**

South 17 - 23 January 1991

THE months ahead offer South African women both an opportunity and a challenge.

The opportunity is there because we are discussing and negotiating a new South African dispensation, and so the way is open for women to incorporate clauses and mechanisms that will facilitate genuine equality between men and women in the future South Africa.

The challenge arises because our circumstances are unique. The experience of institutionalised racism and oppression has led to a fairly widespread recognition that we have to make very fundamental changes in South Africa. It is true that in large measure this extends only to race, but the very fact that we are engaged in a process that will require systematic changes in attitudes as well as in almost all of the institutions in our society opens the way for women simultaneously to seek the structural changes that will transform our society into a non-sexist one.

How can women seize the opportunity?

We must make sure women participate in all the discussions and negotiations, within the organisations we belong to and between them.

Hitherto, women have been noticeable by their absence in the delegations of all the parties engaged in the process.

When the process began at Groote Schuur, there were two women on the African National Congress delegation. Since then, women have not participated in the meetings or in the working groups. The same was evident in the processes leading up to the Peace Accord.

Women cannot allow this situation to remain unchallenged. Regardless of our political allegiance, all women must ensure that they are present in the delegations of their own organisations.

In addition, all women should draw constant attention to the general absence of women in the vital processes concerning our country's future, and engage in public debate on the matter so as to raise overall consciousness and mobilise support for women's participation.

Weekly Mail 25 - 31 October 1991

Women's rights

When we talk about empowering ourselves as women, it is helpful to keep our rights in mind. When we know what our rights are, we can assert them.

Everybody has basic human rights. This is so for women and men, children and adults. But as in the case of other oppressive systems, women's rights are often ignored because they are viewed as second-class citizens.

Many women do not feel they have the same rights as men. But human rights are so important that the United Nations put them into a formal document called The Universal Declaration of Human Rights. Violence against women is a violation of human rights. Without applying these rights to everyone we cannot expect to have justice, peace and freedom.

A BIG WIN FOR UNITY DOW-- AND FOR WOMEN EVERYWHERE

Last year Unity Dow of Botswana sued her government over its discriminatory nationality policy. In June 1991 she won. The case was Botswana's first sex discrimination case under the constitution and invoked international law as well. The law Dow challenged provided that her children could not be citizens of Botswana because their father--her husband--is not a citizen of that country. Under Botswana law since 1984, children of a Motswana woman married to a foreigner were deemed to have their father's citizenship only, regardless of where they were born, while children of a Motswana man married to a foreigner were considered citizens of Botswana.* The policy created practical difficulties, such as requiring residency permits for the children, excluding them from education benefits, and making reentry after travel abroad difficult. But it essentially denied women equal nationality rights, as they could not confer on their families the same rights that men could.

After seven months' deliberation, the High Court declared that "the time that women were treated as chattels or were there to obey the whims and wishes of males is long past and it would be offensive to modern thinking and the spirit of the Constitution to find that the Constitution was framed deliberately to permit discrimination on the grounds of sex." Citing the U.N. Declaration on the Elimination of All Forms of Discrimination Against Women (Botswana has not yet ratified this Women's Convention) and the Organization of African Unity Charter of Human and People's Rights, the court also said, "it is also difficult if not impossible to accept that Botswana would deliberately discriminate against women in its Legislation whilst at the same time internationally support non-discrimination against females."

The case sets a legal precedent only for Botswana, but it sets an example for all countries that have any sort of language in their constitution on protection of fundamental freedoms such as liberty and protection of the laws, or that have ratified international instruments guaranteeing equality such as the Women's Convention. The government has said that it will appeal, but regardless of whether an appeal goes forward or is won or lost, the framing of the issues and the court's language are invaluable. Unity Dow's courage in taking on this issue benefits all women in Botswana and everywhere else.

*Motswana is the term for a Botswana citizen.

THE DOW CASE IS WHAT WOMEN'S HUMAN RIGHTS ARE ALL ABOUT

There is no doubt that women's rights are human rights. The Universal Declaration of Human Rights provides in Article 2 that "everyone is entitled to all the rights and freedoms set forth . . . without distinction of any kind, such as . . . sex"--and one of those rights is nationality.

International Women's Rights Action Watch

41 BEST COPY AVAILABLE

These are some of our rights.

"I have the right to state my own needs and set my own priorities as a person, independent of any roles I may assume in my life (knowing that other people have the same right)

I have the right to be treated with respect and dignity as a capable and equal human being

I have the right to express what I feel and think

I have the right to say yes or no for myself

I have the right to say I don't understand

I have the right to change my mind

I have the right to say what I need and ask for what I want

I have the right to deal with others without being dependent on them for approval

I have the right to make mistakes

I have the right to move around freely without restriction

I have the right to be safe

I have the right to be treated equally and fairly before the law"

(See end note 6)

Protecting the rights of SA's women

By PORTIA MAURICE

WILL South African women — fragmented by class divides and political schisms — be able to reach common ground about how their rights should be protected in a future constitution?

This is the challenge faced by an African National Congress Women's League regional seminar, to be held at Wits University on Saturday. A myriad of women's and political organisations, ranging from the Conservative Party, Inkatha and the National Party to the Pan Africanist Congress, Workers Organisation for Socialist Action and the Azanian Peoples' Organisation, have been invited to attend.

The Women's League is proposing a charter as a means of ensuring that women are not sidelined in the constitutional process. But other options will be considered.

A women's charter, said Women's League member Frene Ginwala, would help the courts interpret what is contained in a Bill of Rights. Whereas a constitution would contain the basic laws of the land and a Bill of Rights the inalienable rights of individuals, a charter would be a declaratory document spelling out women's demands.

"This has got to be a South African document which goes beyond party political perspectives," Ginwala said.

A process of broad consultation is envisaged, with particular emphases on the needs of rural women in outlying areas. "This should not be a document designed by an intellectual group of elite women; women at every level should be encouraged to debate what their needs are," Ginwala said.

Among the issues which may be included in the charter are maternity and child care rights, gender oppression within family units, the recognition of unpaid labour, equal pay for work of equal value, women's right to control their own fertility, protection against abuse in the home and property rights.

"Both women and society devalue unpaid labour — such as domestic responsibilities and collecting water or firewood in villages — but pay work is defined only in terms of what brings in wages," Ginwala said.

The campaign will be launched at a national level later this year.

Weekly Mail 9 - 15 August 1991

Exercise: "The same rights for everyone?"

Explore this by doing a freewriting exercise with your planning group. (See how to do freewriting in Chapter 7.)

Here are some suggested questions to begin with:

- What would it feel like to live in a world where each person respected their own and everybody else's rights?
- What would you have to change in order to live in a society like that?
- What would you have to change about yourself?
- Is there a small change you can make now? What is it?

What can gender-aware educators do?

Educators can actively challenge the unequal power relations between women and men. They can do this by keeping in mind women's experiences, rights and strategic interests.

Women's strategic interests are different from their practical needs. Women's practical needs form the basis for their strategic interests. Practical needs relate to daily needs. They are things such as:

- shelter
- food
- paid work

Fulfilling women's practical needs doesn't necessarily change the unequal power balance between the sexes, although it might.

Women's strategic interests

Women's strategic interests arise from their disadvantaged position. They are long-term and relate to improving women's position. Women's strategic interests are things such as:

- having access to information and resources so that they can control their own lives
- being able to make decisions that affect their own lives.

If we ask "what decisions can women make?" we must also ask "what decisions can men make in the same situation?" and "how can they be evened out?"

It is important to remember that society favours men as a group and where their interests conflict with women's, the general attitudes and practices will work in favour of men.

Women need to see that male dominance and privilege are not natural, but are socially created. Like most powerless groups, women may know they are disadvantaged but may not understand why or how they can change it. Even when possibilities for change are clear, for most women practical needs and family

survival are priorities.

Working with women's strategic interests is a step-by-step process of change which relates to the long term change of a community. Empowering women to participate equally with men in making decisions for their community is a long term strategic interest for the wellbeing of the community. (See end note 7)

For example:

After decades of ignoring women's needs, governments and international aid organisations have begun to realise women are the key to economic advancement in developing countries. With the help of loans, training, technical assistance and moral support, women who once spent six hours a day fetching water, now have running water and can use their time to make and sell things. But as long as they are denied a voice in government these economic inroads take women and their communities only so far. (See end note 8)

Strategic interests need to be carefully defined in each situation.

For example:

winning a campaign for parental rights, rather than maternity benefits, in your organisation. Some people argue that this challenges the idea that children are only the concern of women and gives both parents the space to care for their children. Others say that a new mother may find herself with her husband at home harassing her while she tries to take care of a new baby.

Exercise: Strategic interests

These questions will help you to define some strategic interests for women in your organisation.

First ask the group these questions:

* What information, resources, and benefits do women in this particular situation have?
* What decisions can they make about their situation?

Then ask more specific questions relevant to the situation:

* What would they like to change that would improve the position of women in their organisation?
* How would they involve women as agents of the change?
* How would they ensure that changes would be long-term?
* How would they change traditional roles and relationships?

Here is an example from a Talking Gender workshop of how we used a case study to find questions that pointed to women's strategic interests..

The group used a case study of a typical, local organisation. We decided to use an imaginary literacy organisation in Khayelitsha, a mainly working class area of Cape Town. First we gave a brief profile of the organisation.

Khayelitsha Literacy Organisation

- *has three people on the staff*
- *runs five literacy classes a week for 60 learners*
- *is funded by a private foundation*
- *is a progressive organisation which links literacy work to political struggle*

The group thought of questions that would show the position of women in the organisation. Afterwards we looked at the list of questions we had formed. The questions touched on both practical needs and strategic interests.

Here are some of them.

1. *Who are the learners?*
2. *Are classes sensitive to women's needs such as child care, times and venues?*
3. *How are the decisions made and by whom?*
4. *Are women shown as strong, capable human beings in the language and pictures of the learners' materials?*

In the discussion, questions 2 and 3 were seen as not necessarily leading to the challenging of women's oppression, although possibly they may.

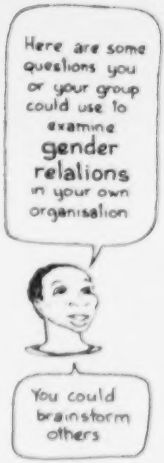
Question 4 was seen as taking a more active stand to empower women by including women in the process of education and hopefully changing the images they had of themselves.

Which questions do you think address women's practical needs and which address their strategic interests?

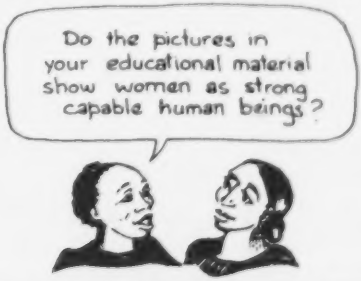
Examine gender relations in your own organisation

Here are more detailed questions that will help you to examine gender relations in an educational situation. Some of them look at practical needs and some at strategic interests. You could brainstorm others.

"Even sometimes when women are in positions of power in their organisations, women's issues are not taken up."


Here are some questions you or your group could use to examine gender relations in your own organisation
You could brainstorm others

- How many of the students and teachers are women?
- To what extent does the content of classes come from, or relate to, women's experiences?
- Do the pictures in your educational materials show women as strong, capable human beings?
- Is women's participation actively encouraged in classes? How?
- What strategies do you have to counter men's resistance to women attending classes? and participating in classes?
- How do you design courses to empower women learners?
- Is there space for women to discuss on their own the issues that affect them?
- How are women involved in making decisions that affect the organisation? How could they be more involved?
- Are these women aware of gender issues and do they make decisions accordingly?
- Does your organisation have a policy on parental rights?
- How are women and women's interests represented in your management structure?
- Is women's leadership encouraged?
- Is women's development included in funding criteria?
- Is there a conscious effort to apply non-sexist and non-racist practices?
- Do you have a policy on sexual harassment and a way of dealing with offenders?



End Notes

End note 1:
This idea is based on a model for understanding racism used by Margaret Legum, and adapted by Antoinette Zanda and CACE staff.

End note 2:
Two Halves Make a Whole: Balancing Gender Relations in Development
edited and published by Canadian Council for International Co-operation (CCIC), MATCH International Centre & AQOCI, Ottawa, 1991.

End note 3:
Voices Rising, Vol 4 No 2.

End note 4:
Newsweek, 9 March, 1992.

End note 5:
Weekly Mail, 6 - 12 September 1991.

End note 6:
Adapted from *A Woman in Your Own Right: Assertiveness and You*
by Anne Dickson, published by Quartet Books, London, 1986
and *Behind Closed Doors*
by Jane de Sousa, published by the Catholic Welfare Bureau, Cape Town, 1990.

End note 7:
Adapted from *Two Halves Make a Whole: Balancing Gender Relations in Development*
same as end note 2.

End note 8:
Newsweek, 9 March, 1992.

Before we can organise and run any workshop, we need to know what method of education we will use. This chapter introduces popular education as a type of education for social change. It presents the ideas and practices of popular education as a way of challenging women's oppression in South Africa. The chapters in Section 2 and 3 are based on popular education methods. This chapter can be used by a group of people who are planning a workshop to challenge gender oppression. You may want to know more about popular education, and how to use it. You could read through the chapter and work through the exercise at the end with your planning group.

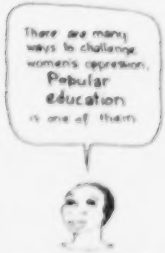
Chapter 3

Popular education: a way to challenge gender oppression

What you will find in this chapter

- Popular education as education for social change
- Principles of popular education
- The learning spiral and popular education
- Popular education as a way of challenging women's oppression

Education for social change



There are many ways to challenge women's oppression. Using popular education ideas and methods to run workshops on gender oppression is one way. At these workshops we can learn from one another about where and how women's oppression happens. Once we have shared our experiences we can begin to

see the ways that different women experience their oppression. Then we can organise ourselves to take action to challenge people's attitudes or behaviours. As we work with strategies to promote change, our understanding of women's oppression deepens.

"The best way to get to know something is to try to change it."

Early years of popular education

The term "popular education" describes education for social change which emerged in Brazil in the 1960s. It challenged the way people were taught in schools, a way that silenced them and made them conform. It questioned schooling that was part of an oppressive political, social and economic system.

Popular education aimed to empower poor people and those who had been kept out of decision-making structures. It did this by making them aware of how they were being exploited. Popular education conscientised people. It did this by helping groups of people to see how their problems were part of a larger social structure and what actions they could take to challenge it. It was aimed at changing the oppressive social structures.

A role play being acted out at a Taking Gender workshop

Popular education in South Africa

"In our work as popular educators, the road to action from collective learning is long - we need support structures, we can't do it in isolation."

Popular education ideas and methods have been used at grassroots levels and adapted in other countries around the world.

A lot of the popular education that we have been exposed to in South Africa has come from Latin American and Canadian popular educators who have worked in Latin America, Africa and Asia. Recently, we have been able to make more direct contact with other popular educators in Africa.

Popular education in this country has connections with people's education, radical adult education and community education.

In South Africa people have worked as popular educators in different contexts with different groups. For example, popular education work has been done by groups challenging violence against women. It has been used in the development of literacy materials and by groups of people examining racism.

If the process is participatory, where people are looking critically at power relations and are supported in organising to change their situation, it can be called popular education.

What is offered in this handbook aims to support the work of community, adult and popular educators who are developing ideas and methods that challenge gender oppression.

"When we work to empower ourselves, the process is as important as the content."

What is popular education?

Popular education is about collective learning. But it is more than that. It takes a political stand on the side of marginalised people. It is aimed at challenging attitudes and structures that oppress people. This can happen in different ways.

For example, the women's movement worldwide has used popular education practices to understand and challenge unequal gender relations.

Popular education is based on the idea that "knowledge is the capacity to first understand the world in order to change it". (See end note 1)

We learn about the world through school, the media, speeches and books. We also learn about our world every day, in our families, in our work, in the organisations in our community, in cultural activities, through our own experiences.

Using a popular education framework we can create situations in which people can make sense of the world together. This happens from sharing their own experiences. Once they have new understandings they can decide what actions they will take to challenge whatever is causing them problems.

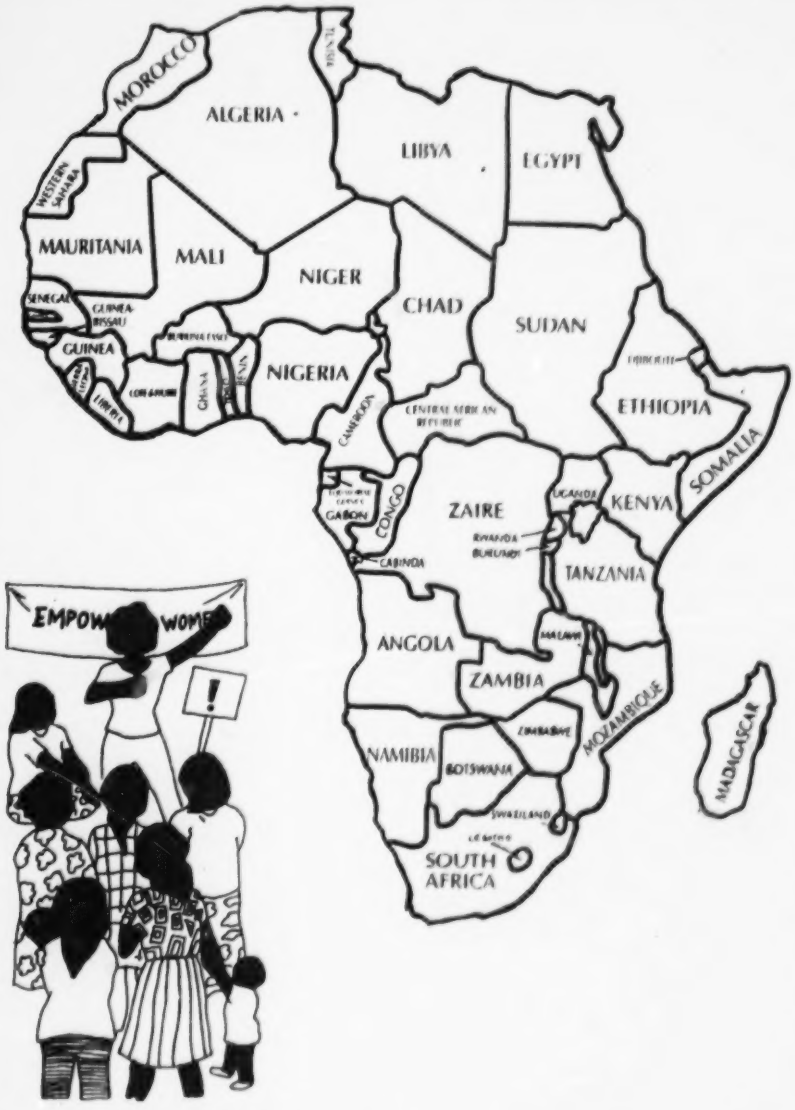


Illustration of women from Voices Rising October / November 1990

The principles of popular education

These principles of popular education could be photocopied and used as a poster for discussion.

Popular education is a type of education which:

- takes place within a democratic framework
- is based on what learners are concerned about
- poses questions and problems
- examines unequal power relations in society
- encourages everyone to learn and everyone to teach
- involves high levels of participation
- includes people's emotions, actions, intellects and creativity
- uses varied activities

Popular education also follows a cycle of stages. It:

- begins with people's own experiences
- moves from experience to analysis
- moves from analysis to encouraging collective action to change oppressive systems
- reflects and evaluates its own process

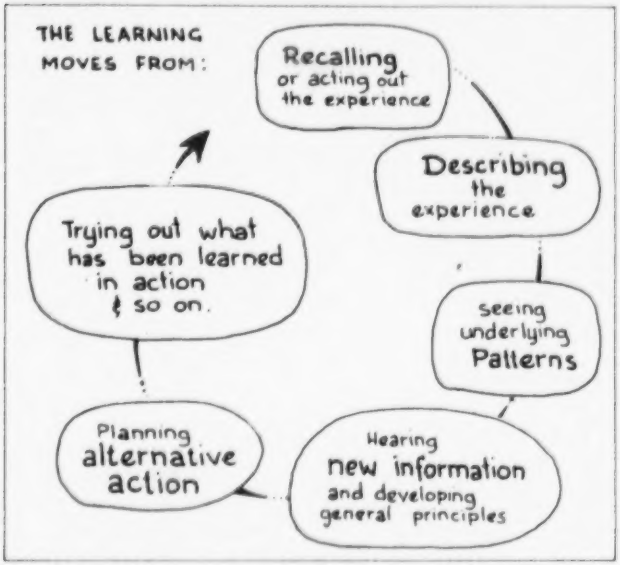
(See end note 2)

Methods, such as role plays, also form part of how popular education happens in practice.

The learning spiral

Popular education works on the idea that learning happens in stages and that different people learn best at different stages.

The learning spiral is a useful way to show how one stage follows another.


THE LEARNING MOVES FROM:
Recalling or acting out the experience
Describing the experience
seeing underlying Patterns
Hearing new information and developing general principles
Planning alternative action
Trying out what has been learned in action & so on.

Learning is making sense of experience

Once you have tried out what has been learnt in action, the learning begins again with describing the experience, analysing it, developing further understandings and further action plans.

In this way, learning carries on, it never stops.

The stages of the learning spiral can be used to design a workshop, since it shows the phases of how people learn. A workshop can go through the phases of the learning spiral several times. Each stage is important because different people learn more easily at different stages of the spiral.

How the learning spiral works

Here is an exercise you could work through with your planning group now, or you could refer back to while designing your workshop.

1. Choose an experience

Choose a specific experience in which you felt oppressed because of your gender. Write it down or act it out

2. Describe the experience

Remember as much as you can about the experience.

What happened? Who was involved? What did I observe? What did I do, hear, feel, say? What did others do, hear, feel, say? What puzzled me? What image or story did that experience remind me of?

3. Make sense of the experience

It is important to understand why we and other people behave the way we do.

What role did I, and others, play? What were my goals? Was I aware of them? Who had the most power to make decisions? Who was affected? How? Who had the least power? How? Did I use my power?

What were the effects of gender, age, race or class differences and similarities? Whose interests were being pursued? What were the conflicts? Who else should have been involved?

4. Plan further action

In order to make changes, we need to think about how we want the situation to be in future.

What would we like to change? What are our future objectives? What forces are in our favour or against us? How can we strengthen our support? What could go wrong? What are we doing this for? What power do we have? How can we use it more effectively? What are our next steps?

At a Talking Gender workshop women planned together:

- *We can build an alliance between women in the ANC, the Women's League, the Youth League and COSATU to ensure that women in those organisations emerge in leadership positions.*
- *Our aims are to research women's organisations in other African countries and their role in constitutional change.*
- *We will develop resources on women and workshops that can be used for other workshops.*

5. Do something about it

We can't do everything - how much is it realistic to attempt? Are our plans appropriate to the situation? Doing includes waiting - are we ready to be patient? What do we hope to learn from this action? How will we evaluate our actions?

6. Starting again

Choose an experience related to what you have just done. Here the process starts again. This is why we call it the learning spiral.

(See end note 3)

Let us now look at how we can use the learning spiral and popular education to understand women's oppression and to take action to change it.

Popular education to challenge women's oppression?

Popular education enables people to strengthen themselves and their positions. Its goal is the development of a just and democratic society. Popular education workshops can be used as an educational strategy within a people's education context.

"We don't want to model our leadership styles on men."

People's education has challenged racist education, but it has not necessarily challenged sexist education. In the move towards a more democratic society in South Africa, education should actively resist sexism and challenge women's oppression.

Educational work in South Africa can be broadened by the experience of popular educators in other countries. They have taken the women's standpoint to challenge the long history of women's oppression.

The women's standpoint

Taking the standpoint of women means looking at the world from the women's point of view. It is a way of correcting the man-centered approach of our society.

Women come from different backgrounds and are oppressed to varying degrees. As each woman speaks from her own experience we see the ways we are silenced and kept down. By taking the women's standpoint we can begin to see where and how women are oppressed.

There are two ways of opening up the women's standpoint:

* hearing women tell their own stories
* making distinctions between practical needs and strategic interests

If we use the approach of popular education we can examine the unequal power relations of gender. We can also look at the relationships between gender and race, gender and class, gender and culture.

In the following sections of the handbook, we show you how popular education can be used as a tool to design and facilitate workshops. These workshops are aimed to lead to actions which change the unequal power relations between men and women.

Exercise: Understanding the words

It is important to understand the words used in popular education. It is also important to understand the links between the principles of popular education and challenging women's oppression.

You could try this exercise out now with your planning group. You could also use it again in the workshop you run.

What meanings do the words below have in your own experience in challenging women's oppression?

- empowerment, conscientisation, critical thinking
- learning, reflection
- history (herstory or people's own experiences) and analysis
- social change, transformation
- collective learning
- strategy and action

Break into two or more smaller groups.

Ask each group to make up a role play that would show a learning activity in which gender oppression is being challenged. At the same time the learning activity should illustrate one or more of the key words above. The role play itself should take five minutes. Each group should show them to the other groups. The discussion on each role play should take half an hour.

This exercise was used at a Talking Gender workshop. The facilitator who introduced the exercise felt it was important to recognise that: "These key words have to be both part of, and outcomes of, our practices. Our practices and outcomes must match each other." (See end note 4)

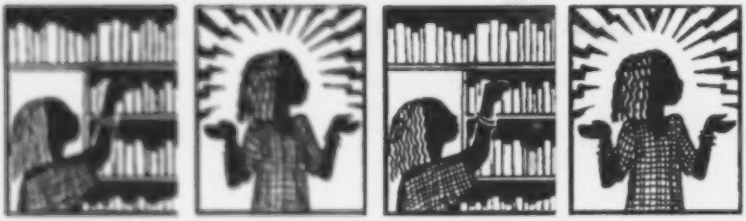
End notes

End note 1:
Deborah Barndt in *To Change This House: Popular Education Under the Sandinistas* Between the Lines, Canada, 1990.

End note 2:
Adapted from "Background Document 1". World Assembly of Adult Education International Council for Adult Education (ICAE), and Doris Marshall Institute (DMI), no date.

End note 3:
The learning spiral and questions have been adapted from *Basics and Tools: A Collection of Popular Education Resources and Activities* edited and published by CUSO Education Department, Ottawa, Canada, 1988.

End note 4:
Said by Jean Conway, the Canadian popular educator who helped CACE run its first Talking Gender workshop.



Section 2

Stepping out

Organising and running a workshop to challenge gender oppression

This chapter can be used by a group of people who intend to hold a workshop on gender and women's oppression. It explains procedures that can help you work through the steps of planning and designing a workshop. Use it together with information on gender and women's oppression in other chapters. It would also be useful for you to refer back to Chapter 3 for the phases of the learning spiral, which will help you plan the sequence of the workshop.

Chapter 4

Planning and designing a workshop

What you will find in this chapter

- Checklists to help you plan for a workshop
- Guidelines to design a programme for the workshop
- Samples of questions for evaluation of the workshop

A workshop falls apart

Lungiswa is running a three hour workshop on gender and women's oppression for women at a branch of the organisation she belongs to. She was asked to do it by several women from the branch. The women had heard about a workshop she ran on sexism for some members of a garment workers' union.

The group of 42 branch members have broken up into smaller groups. They are creating role plays on their experiences of gender oppression in organisations.

A woman in one of the groups obviously feels uncomfortable and asks why grown-ups need to play "silly games like kids". Lungiswa answers as best as she can, but the woman is angry and says that she is wasting her time.

Lungiswa asks other participants how they feel about doing the role play. Some of them agree with the woman and the group gets involved in a heated discussion about role plays. Several people decide to leave.

Lungiswa's heart sinks as she sees the workshop falling apart and wonders what she could have done to prevent it from turning bad.

How do you prevent this kind of thing from happening?

The golden rule is to give yourself enough **time** to plan the workshop and design the programme very carefully. This will prevent many possible disasters for you and your group. Planning and designing a workshop often takes much longer than we expect. Take time to think through questions about participants, participation, content and methods beforehand so you can prevent this kind of situation. Members of the planning team should also reflect differences in terms of race, age, culture in the group you will be working with. This will help ensure that different life experiences will be taken into account at this stage.

Participants may feel awkward about getting actively involved, since we have been taught that learning is mostly serious and passive. At the same time, deep emotions can be raised when we examine gender oppression. Our gender is part of who we are. Gender relations affect some of our closest relationships with men who are our sons, husbands, fathers, brothers and friends, colleagues and comrades. Therefore, care must be taken when we set up and run workshops on gender and popular education so people feel safe and able to participate.

Joan Conway during a planning session for the Talking Gender workshops.

The organising that is done before a workshop is often hidden to everyone except those doing it. The checklists in this chapter will help you to see what you need to think about.

Organising a workshop

There are different processes involved in organising a workshop: planning, designing and facilitating.

- **Planning** is what you do **before** the workshop. Planning means thinking about what you hope to achieve (your main aims), who you will do it with, their expectations and how they will be involved. It includes the practical arrangements of holding a workshop.
- **Designing** the programme is a special part of planning the workshop. It means working out a logical sequence of exactly what you will do, as well as how and when you will do it, so that the group can achieve its aims. Designing is done **mostly before** the event, but **sometimes during** a break in the workshop you need to redesign a piece of the programme.
- **Facilitating** is what you do **during** the workshop. We will deal with facilitation in the next chapter.

Planning

Before we can run a workshop, we need to first work through questions about who will be there, what they want to learn about and how we intend to create a learning situation. This chapter will give you checklists to help you think about participants, participation, facilitation and practical arrangements.

Planning checklists

On the following pages are five checklists to help you plan a workshop. It may be useful to work through them with a planning group.

When you do this it is important to keep track of who will be doing what tasks by when. A good idea is to keep a book with columns headed:

WHO WHAT BY WHEN

which you fill in at all planning meetings.

Planning checklist 1 - Participants

Did you get a request to run the workshop? From whom? How come?
Or was it your idea based on needs you have seen?

How will you publicise the event?

Will you send out letters to organisations asking for a response?

Will you send out invitations with a programme?

If you get too many applications, how will you select participants?

Do you have any requirements of your participants,
for example, that they must be women?

If it is a workshop for women only, would you like more than half
the group to be black women / working class women / rural women /
any group of women who experience a particular oppression?

If it is a workshop for a mixed group will you make sure that less than half will be men?

Will you ask people how they are going to take further what they learn in the workshop?

What is their experience with looking at women's oppression?

What attitudes, understandings, skills are they likely to bring to the workshop?

What are their expectations for the workshop?

Do you need to know their race, cultural or ethnic background, first language, class?

Will they know each other?

Will you number the applications as they come in, so you can respond
on a first come, first served basis, once your requirements are met?

Planning checklist 2 - Overview

Title of your workshop

Time you have available

Where it will be held

Date

Number of participants

Budget

Planning checklist 3 - Participation

Do you have a variety of methods to energise participants and encourage them to get involved?

How will you negotiate with the participants what you all learn about and how you do it?

How will you deal with latecomers?

How will you ensure that some people don't dominate group discussions? Will you use the talking stick? (See Chapter 5 on facilitation methods)

If it is a mixed group do you think men will dominate women? How? Do you have methods to prevent this? Will you use the token game? (See Chapter 5)

Will you build in times where participants can get into women-only and men-only groups?

Do you think there will be conflict in the workshop? Would it be around issues of gender, race, educational level, class, language, age, political or religious loyalties, food, lifestyle?

What information do you need to have to deal with possible conflicts?

Planning checklist 4 - Facilitators

What would you and your co-facilitators really like to happen?

What do you need to do to make sure it does happen?

What are you afraid may happen?

What do you need to guard against?

Will all the facilitators be part of planning the programme?

If it is a workshop for women and men, are you including men as facilitators?

Are the facilitators sensitive to the context of this group of participants?

Are they willing to deal with potential conflicts during the programme?

Have you experienced the activities you are thinking of using?

If not, will you test them before the workshop?

Do you know how long they take and if they are appropriate to this group?

If you want to document the workshop, will facilitators do this? How?

Will feedback from participants be written onto newsprint as part of the facilitation style?

Planning checklist 5 - Practical arrangements

Is the venue booked? Do participants know where to go? Do you have keys?

What arrangements must be made for cleaning before and after,
and for arranging the room?

Is the workshop open or closed? Are you going to register people when they arrive?
Will they pay fees?

What will you give people when they arrive?
A folder, programme, pencil and paper, handouts, anything else?

Are you offering child care facilities?

Do you have access to toilets, kitchen?

Do you have urns or kettles and provisions for refreshments?

If you are having food, do you know participants' needs?

Will you have a "quiet spot" for participants to go to if they need to be alone?

Do you know about emergency facilities?
Fire extinguisher, first aid box, fire escape doors?

Do you have the equipment you need? Videos and extension cords?

Do you have support material for your activities?
Newsprint, kokis, flipcharts, presstick, masking tape?

Do you have translators?

Do you have what you need to document the process?
A camera, photographer, notebook?

Do you need to make transport arrangements?

Will you have posters and displays to create a colourful atmosphere?

Designing the programme

This is the next thing to think about once you have begun to plan your workshop. This is where you decide what your programme will look like. You will probably need to do several drafts of the design, before you are happy with it.

"We have to pitch the designs of our workshop at different levels according to our audiences."

Designing the programme includes:

- **deciding aims for the workshop**
- **deciding the objectives for each session**
- **matching the objectives with your content and methods**
- **working out the structure and flow of the workshop**

An effective design should have a logical flow of structured activities with open-ended questions. Most of the content should come from people's own experiences.

Note: For the purposes of this handbook "aims" means the goals for the whole workshop and "objectives" means the goals for each session.

Setting aims

Keeping in mind the request, the participants and the context, what do you want the participants to:

* feel;
* know;
* understand; and
* be able to do

at the end of the workshop?

Once you have clarified that, identify three or four realistic outcomes that you would like best for your workshop. These would be your overall aims.

For example:

By the end of the workshop, participants will have

* developed a deeper understanding of gender oppression
* learnt to use educational methods for use in their own workshops
* built a support group for on-going gender and popular education work

Write your aims on newsprint and put it where everyone can see it while you plan.

Setting objectives

Now you need to divide the workshop time into sessions and decide on the specific outcomes you would like **for each session**.

It would be useful at this stage to refer back to the learning spiral in Chapter 3. This will give you an overview of the flow of a workshop. Also refer to the design at the end of this chapter.

Step 1:

Draw a chart which divides the time you have into morning and afternoon sessions, or before tea and after tea sessions.

It would look something like this:

Session 1 Objective:	
Session 2 Objective:	
Tea	
Session 3 Objective:	

Step 2:

Keeping in mind your general aims, now take some time to identify what you would like as an outcome for each session.

For example: we would like participants to feel safe enough to share their stories.

Step 3:

Turn these outcomes into objectives.

For example: Objective for session 2 - to create a safe space so that participants will feel able to share a moment when they experienced gender oppression.

Session 1 Objective: introduce people, learn names, share expectations, check these with draft goals for the workshop
Session 2 Objective: create a safe space
Tea
Session 3 Objective: share moments when we experienced gender oppression

Step 4:

Adapt your aims and objectives until everyone in the planning team is comfortable with them. See checklist to help you decide on objectives on the next page. Write them onto your chart and keep them on the wall so you can refer to them easily while you plan and design the workshop.
(See end note 1)

Deciding on content

What information or content will help the group to achieve the aims and objectives?

For example: The objective is that people know the difference between sex and gender. To enable them to understand this, the workshop must include information on the difference.

Checklist to help you decide on objectives

Is there a word which suggests an activity?

Would you know if you had achieved your objective? How?

Are the objectives realistic for the time you have?

Do the objectives match the interests of the participants?

Is there a logical flow from one objective to the next?

Do the objectives address what you want people to feel, know, understand and be able to do?

Checklist to help you decide on content

What content or information should the workshop give participants?

How will you bring that information out in the workshop?

Will you give some of it as input from the facilitators?

Will you get some of it from people's own experiences?

What methods will bring out participants' own experiences and give the group that information?

Most of the content comes from participants' own experiences.

Choosing methods

In one workshop you need a variety of methods and will probably use all of the following approaches. Remember also that different methods work for different groups.

For example: a group of elderly women would probably enjoy, and therefore learn more from, activities that don't require sitting on the floor.

Guidelines to help you choose suitable methods

"Use of creative techniques helps to bring out a concept."

■ **Giving information**

If you want to give information to the group then a lecture, a talk, a reading or demonstration, would be the quickest, most efficient method. However there would probably be little active participation and you would not know if the learners gained an understanding of the issues.

- **Getting understanding**

If you want to know if the group understands what you are saying then you need to interact with them, as in a discussion or with questions.

- **Learning skills**

If you want to know that participants have learnt skills then they need to be able to try them out, for example, imitating an assertiveness technique.

- **Making sense of experience, examining attitudes, and taking more control in the learning process**

In this kind of learning, learners gain a deeper understanding of the subject. They also make decisions and act on what they have learnt. Most of the content comes from the participants themselves, and they invest their own attitudes and experiences in the learning. The degree of participation increases as more experiential methods are used, such as brainstorms, role plays. (See end note 2)

"Just being intellectual is a way of avoiding the emotional issues and difficulties."

Deciding on structure

When you work out the structure of a workshop, remember to keep sessions for the following:

- introduction of participants and planning team / facilitators
- introduction of workshop
- hearing participants' expectations
- matching aims and expectations, and reviewing the programme with the group
- making group rules for the workshop
- breaks for refreshments
- energisers, especially after breaks and meals
- feedback and evaluation
- planning future workshops

Some of these sessions are dealt with in more detail later in the handbook. Here we will deal with introduction of workshop and designing an evaluation session.

Introduction of workshop

It is important to have a session to introduce the framework of the workshop near the beginning. This would fit with the way you have publicised the workshop and will direct the group towards achieving its aims. (See Useful methods to help you take a group through a learning process in Chapter 5)

This includes:

*** introducing the workshop and its aims**

For example: "We are not the experts, we see this as a collective learning

process into a complex subject. There are limitations in what we can do in the time we have. Our aims are ..."

- **giving an outline of the programme**
- **"setting the scene"** with the planning team's assumptions about the workshop

  For example: "We can't challenge gender oppression without acknowledging our differences, such as colour, class and sexual preference, and using them as a creative way to learn more about where and how it happens for all of us."
- **introducing briefly** what the planning team means by **a few key words** like "gender", "popular education", participation.

  For example: "Gender oppression involves unequal power relations between women and men. It comes from women and men, since women can feed into their own subordination."

Designing an evaluation session

Participants should always have an opportunity to give feedback. It is important to have a session at the end for an evaluation of the whole workshop.

This will help you to learn from the experience as an educator. It will also help participants to reflect on their own learning.

Ways to evaluate

There are many ways you can do evaluations of your workshops. Here are some of the ways that we have used as well as ideas to help you create your own evaluation form. You may be particularly interested in assessing the methods you used, or you may want to know if the programme flowed in a logical way for people.
Before you do an evaluation explain to participants what you are doing and why.

- **Evaluation line**

A simple method of evaluating a workshop is to ask participants to stand in a line from a point where "you didn't learn anything" to a point where "you learnt an enormous amount". Once participants have arranged themselves in the line you could ask for quick verbal feedback from each person on why they chose to stand where they are.

- **Evaluation dice**

Another method for evaluation is to put up a list of six questions on newsprint. Get a large square of foam rubber and draw one, two, three, four, five and six dots onto each of its sides like there are on dice. One person begins by rolling the dice to another. If it lands in front of her showing a five then she answers question five, and so on.

- **Written evaluation**

For an easy written evaluation you could photocopy ***Fly on the ceiling*** (over on the next pages) which you hand to participants during the last session of the workshop. Make sure you leave enough time for people to fill them out there, because if they take them home you are unlikely to see them again.

List of questions

You may prefer to work out your own evaluation sheet. Here is a sample list of questions for evaluation. We suggest that you pick a few at a time, otherwise participants might feel overwhelmed and not answer any of them.

Aims and expectations:

Were the aims of the workshop fulfilled? Why or why not?
Were my expectations met? Why or why not?
Did I contribute to fulfilling my own expectations? How?

Content:

What was good about the workshop? Why? What wasn't? Why?
How could it have been improved?
What was the workshop's most valuable experience? Why was it valuable for me?

Participation:

What role did I play in this workshop?
Was I encouraged to participate? How?
What were my contributions to the group? Were they useful?
Do I see any problems? What? How could they be solved?
Did I take responsibility for my learning?

Feelings:

When I first walked into the room I ...
Now that the workshop is over I wish ...
My feeling toward the group is now ...
I wish we did more ...
I wish we did less ...

Facilitation:

Were the facilitators able to work well with the group?
Did they assess the group's energy level?
Did they share leadership?
Did they help the group make decisions?
Were they flexible to the group's needs?
What area should they focus on improving?

Action and follow-up:

What would I like done in a future workshop?
Is there any action I want to take as a result of this workshop?
Because of this workshop I am going to ...

Practical arrangements:

Any comments ...

(See end note 4)

Fly on the ceiling

What did we do?

What happened for you – summarise what you learned and/or felt

What could you use? How could you change it to meet your own situation?

What alternatives can you think of?

(See end note 3)

Checklist for designing the whole programme

Are you going to use brainstorms, role plays, group drawings, group writing, music, song, videos, buzz groups?

Are you involving people's heads, hearts and hands – their intellects, emotions and activities?

Are you presenting the material in different ways – creative, serious, funny?

Are you making sure your programme has a logical progression?

Are people able to come up with their own ideas – are you presenting the material in open-ended ways?

Are you trying to get too much content into too little time?

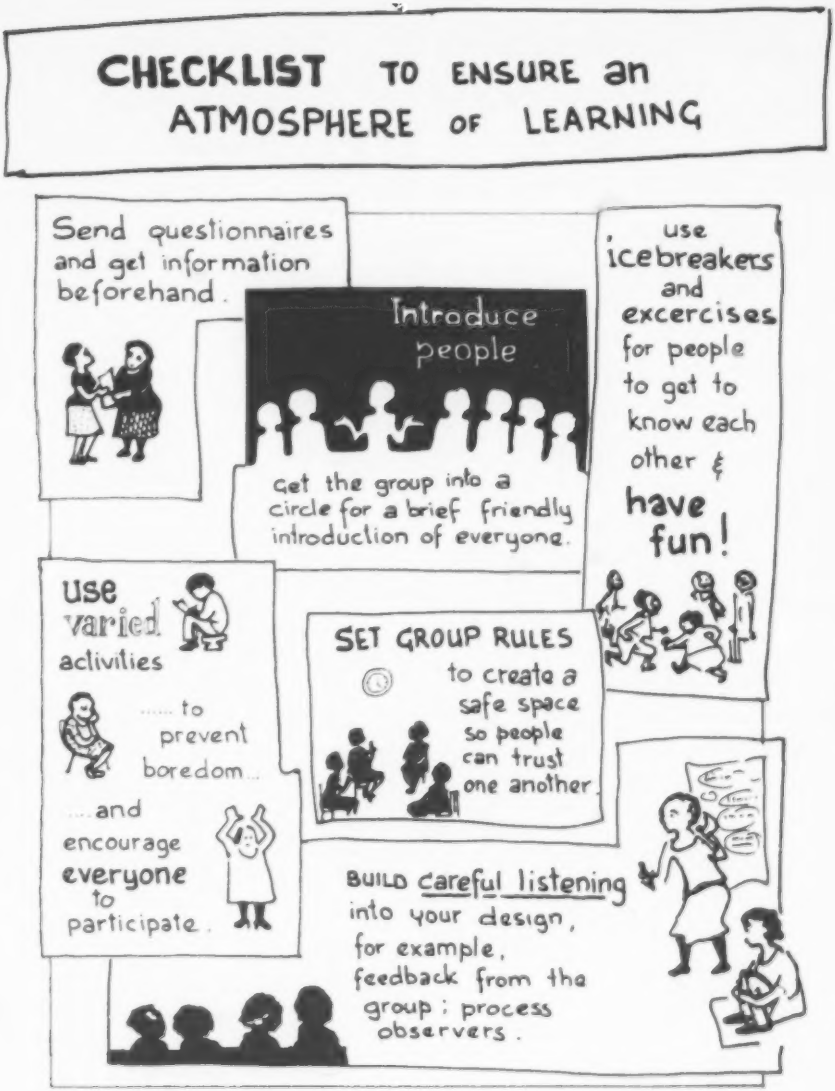
An atmosphere of sharing and learning

Creating and maintaining an atmosphere of learning is an important principle of popular education. How do you plan for it and design it into your programme?

- Give and get information beforehand.
- Introduce people. Get the group into a circle for a brief, friendly introduction of everyone.
- Use icebreakers for people to learn about one another and have fun.
- Set group rules to help create a safe space so people can trust one another.
- Include small group sessions so people can share their personal experiences.
- Use varied activities to prevent boredom.
- Use activities that encourage everyone to participate.
- Include a space for local cultural activities like songs and dances in the design.
- Be flexible with the design if the energy level is low, by inserting an energiser.
- Build careful listening into your design, with feedback from the group, or process observers.

(See end note 5)

Human beings spend about 45% of their time listening - we spend more time listening than talking. Careful listening is very important for a workshop on challenging women's oppression. Why?


CHECKLIST TO ENSURE an ATMOSPHERE OF LEARNING
Send questionnaires and get information beforehand.
Introduce people
Get the group into a circle for a brief friendly introduction of everyone.
use icebreakers and excercises for people to get to know each other & have fun!
use varied activities
..... to prevent boredom...
....and encourage everyone to participate.
SET GROUP RULES
to create a safe space so people can trust one another
BUILD careful listening into your design, for example, feedback from the group; process observers.

A sample workshop design

Here is a design we used for the programme we gave to participants in our first gender and popular education workshop at CACE in October 1990.

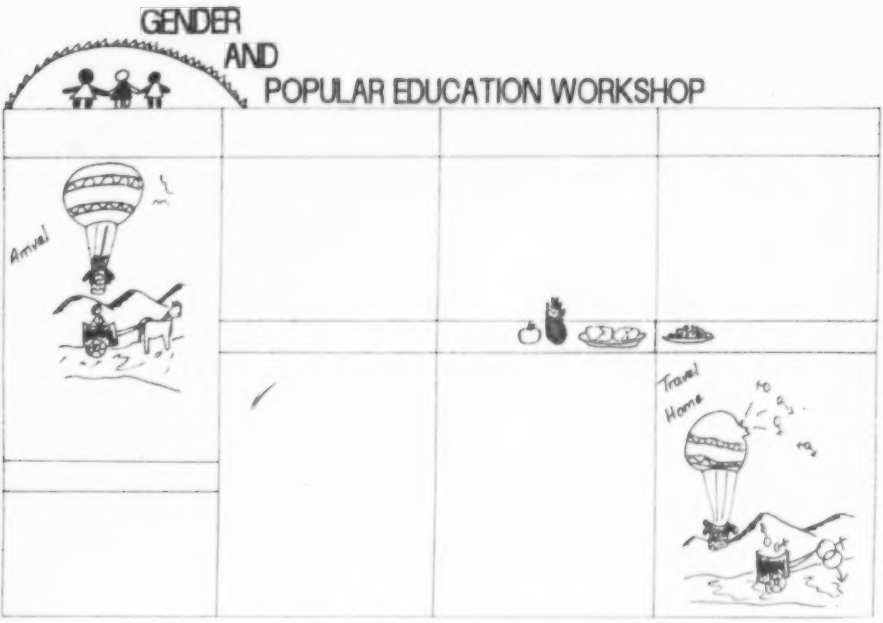
SUNDAY	MONDAY	TUESDAY
	9am Introduction Check expectations with draft aims of workshop • Name clap • Making group rules and housekeeping	Summarisers enact previous day Observers' feedback Discussion on gender oppression
	11am **TEA**	**TEA**
	11.30am Bus game Song Object storytelling	Sculpturing exercise
WELCOME	1pm **LUNCH**	**LUNCH**
Sunday evening 5pm Registration Introductions Objectives and agenda for evening Expectations for workshop	2pm Feedback on our stories Small groups to discuss questions coming out of our stories	Observers' feedback Showing of sculpture and discussion
7.30pm **SUPPER**	4pm **TEA**	**TEA**
8pm Warm-up History of workshop Planning team's understanding of terms	4.30pm Reportbacks to whole group	General points Buzz groups on gender analysis Reportbacks

WEDNESDAY	THURSDAY	FRIDAY
Summarisers Song and dance Observers' feedback Warm-up • Introduction of gender tree • Buzz in pairs • Reportbacks	Warm-up to summaries previous day Observers' feedback Rehearse role plays	Opening warm-up Comments on process Web of impacts Listing of all organisations we connect with Ideas for next workshop
TEA	**TEA**	**TEA**
Collages in groups of five	Show role plays Buzz in pairs on role plays Reportbacks on role plays	Role plays on re-entry to own organisation Evaluation
LUNCH	**LUNCH**	**LUNCH**
Observers' feedback Each group reports back Discussion on space available for women	Talk on linking gender analysis with popular education Brainstorm on what a popular educator is Creative visualisation Drawing of vision for future and discuss in pairs	
TEA	**TEA**	
Introduction to popular education Role plays on key words in popular education	Working on strategies Reportbacks Last words	

Your own design

Use this space to draw up your own workshop design.

Remember to write in the time you think each activity will take and the name of the facilitator responsible for it.



Let us relook at the story ***A workshop falls apart*** at the beginning of the chapter. Now that we have looked in detail at planning and designing a workshop, what advice would you give to Lungiswa?

Here are some ideas:

Lungiswa could have done several things. She could have spent time before the workshop explaining the framework of the workshop and checking participants' expectations. She could have spent time thinking about the methods she would use and how she would introduce them. She also could have built in a slot at the beginning of the workshop to see if the programme was okay for the group. If she had not got agreement from the group at that stage she could have changed the activity from a role play to a discussion in pairs.

(Failing that she could have thought fast on her feet. See what she could have done in Chapter 5 on facilitation.)

End notes

End note 1:
Adapted from a Doris Marshall Institute worksheet 1988.

End note 2:
Adapted from *Basics and Tools: A collection of popular education resources and activities*, edited and published by CUSO Education Department, Canada, 1988.

End note 3:
This was used by Canadian educators, Bev Burke and Barb Thomas, at a CACE workshop on popular education.

End note 4:
Adapted from *Basics and Tools: A collection of popular education resources and activities*, CUSO Education Department, Canada, 1988.

End note 5:
Adapted from "Training of Trainers: An Experience", by Seemantinee Khot, published in *Courier* No. 32, December 1984.

Once you have planned and designed the workshop you need to think about how to facilitate it. This chapter fits with the previous one and will help you to plan different kinds of facilitation into your workshop.
Use this chapter with a planning team to work out how to facilitate the workshop. The guidelines for facilitators of small groups can be photocopied and handed out at the workshop or written up on newsprint.

Chapter 5

Facilitation of group work

What you will find in this chapter
- Ideas about facilitation as shared leadership
- Checklists for facilitating
- Useful methods to help you facilitate

What is the difference between the planning and the facilitation of a workshop?

The planning and design is what happens before the workshop. **Facilitation** is what happens **during** the workshop. **Facilitation means managing the way people work together in groups.**

Why do we work in groups?

So we can:
Benefit from one another's experience and knowledge.
Look more carefully at some of our old beliefs about other people.
Collectively find new ways of looking at our situation.
Welcome our differences as a basis for sharing.
Develop confidence in expressing ourselves
Organise ourselves to take action so that we can change our situation.

Facilitation as leadership

An effective facilitator does two things. She encourages people's participation. She also helps the group achieve its aims.

We have two types of facilitation:

* Facilitation as democratic leadership
* Facilitation as shared leadership

Facilitation as democratic leadership

Facilitation can be seen as a type of democratic leadership.

This style of democratic leadership has five important aspects:

1. The leader does not make decisions for the group but listens carefully and helps them make decisions themselves.
2. The participation of others in the group is as important as her own.
3. The leader shares her own experience equally with the others.
4. The leader is specific and factual when she gives feedback and avoids showing her personal likes and dislikes.

5. She treats each person as equally important and their contexts are represented in the work that the group does.

(See end note 1)

Facilitation as shared leadership

Facilitating in pairs can be easier and more effective than for one person to do it by herself. It allows for more shared leadership of the workshop and can give confidence to new facilitators.

If you are having a large workshop, you may want a team of facilitators. The team should be led by a democratic facilitator who has an overview of the whole process, otherwise you can end up with a messy situation.

Shared leadership goes further than democratic leadership by making clear the jobs needed for leading a group. When we share leadership roles within a group we change from a patriarchal style of leading.

With typical patriarchal leadership, one person has the power to influence the whole group and takes the final responsibility for what happens. There are two common kinds of patriarchal leadership. They are: 1) authoritarian, and 2) paternalistic.

The facilitator leads the workshop but the participants also have an overview of the whole process.

An authoritarian leader controls the group directly through force, threats and being able to do leadership jobs.

A paternalistic leader controls indirectly through helping others, being necessary for their existence and being able to do leadership jobs. This kind of leader exerts

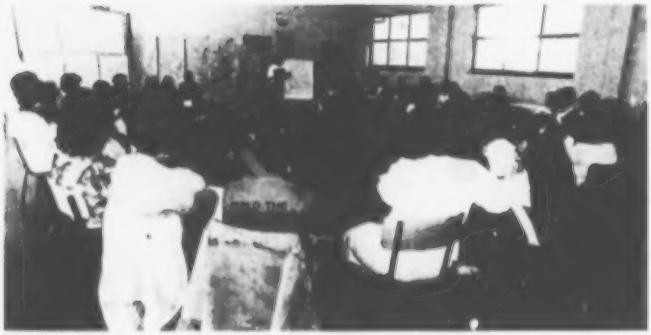
People can participate more fully in a workshop if they have democratic and shared leadership.

power subtly and group members find it difficult to change things against the leader's will.

People can participate more fully in a workshop if they have democratic and shared leadership. Shared leadership can be viewed as a feminist reaction to patriarchal styles of leading. It is seen by "sharing" leadership amongst the group.

(See end note 2).

Shared leadership is also an important part of the popular education approach. One of the basic principles of popular education is that everybody teaches and everybody learns. This means that we work with respect for everybody's experience. So at some moments we will support, listen, learn and at others we will lead, talk and teach.



Managing the group process needs to be sensitively handled

An understanding of shared leadership is helpful to people who are working towards more democratic practices and social structures. If we can all exercise leadership then we can all take more responsibility for what happens in the group.

Co-ordinating this process needs to be sensitively handled. Group dynamics are complex, affecting people's feelings and their ability to participate. When we are challenging our own and other people's deeply-held beliefs about the world, we can expect some discomfort, resistance and conflict. At times we need to agree to hold a point or disagree so we can move on. At other times we may need to find ways to prevent conflict from disrupting the whole learning process.

How would you like to facilitate?

In your planning team, agree on how you would like to facilitate the workshop. If you choose to facilitate with a team, you need to build it through developing common understandings and approaches. Section 1 should help you to do this. Write your agreement out on newsprint and put it up on the wall while you are planning and designing the workshop.

> Here is an example of the agreement made by the planning group of a Talking Gender workshop for 40 women under Joan Conway's guidance.
>
> **What do we mean by facilitation in this workshop?**
>
> - there will be "40 co-facilitators" (all the participants in the workshop)
> - listen carefully
> - explore differences - ask for more information, examples, experiences
> - reflect back to the group what it is thinking and saying
> - write on newsprint and "make public" the feelings, thoughts and reactions of the group
> - balance speaking about our own beliefs, with respecting other women's beliefs

- support constructive challenges amongst ourselves to explore differences
- balance our need to identify our assumptions and limits, with not becoming rigid
- connect expectations, goals, tasks, emerging questions and next steps

Main tasks of facilitation

The two main tasks of facilitation are to ensure that the group achieves its aims and to encourage active participation from everyone. The following sections and checklists will help you.

How does a facilitator keep the group on track?

- If a discussion is not getting anywhere she will ask questions to give it direction.
- She manages the discussion rather than getting emotionally involved. For example she would say: "I'm not clear what you mean when you say all men are sexist pigs. Do you think all men are always sexist?"
- If the group is spending a long time on a small point she will push it forward.
- She doesn't take sides.
- She asks for facts and she doesn't need to always "be right".
- She gives practical examples.
- She refers back to the group's aims and suggests goals.

If the discussion is getting nowhere she will ask penetrating questions to deepen it
She manages the process of discussion and doesn't get emotionally hooked into issues
If the group is spending too long on a small point she will push it forward
She doesn't take sides
She gives practical examples
She refers back to the group's aims and suggests goals
She asks for facts and doesn't need to always "be right"

How does a facilitator encourage participation?

* She creates a sense of fun, especially at the beginning of an exercise.
* She draws on people's own experiences.
* She supports trust - by building in a trust game, and drawing up the ground rules early on.
* She creates an atmosphere of collective inquiry.
* She gives feedback in a way that is clear and specific.
* She makes everyone feel valued.
* She makes sure everyone has a chance to give their viewpoint.

She creates a SENSE OF FUN especially at the beginning of an exercise
ENCOURAGES TRUST with trust games and by drawing up GROUND RULES early on
She draws on people's own experiences
By giving FEED-BACK in a way that is clear and specific
By creating an atmosphere of COLLECTIVE INQUIRY
Using methods like the TALKING STICK during discussion
By making everyone feel valued

Different jobs for facilitators

The different aspects of facilitation are separated into two main areas:

* getting tasks done
* maintaining an atmosphere of group learning

When we are clear about the different things we need to do to get tasks done and maintain a vibrant spirit of learning, we can share out the leadership roles.

Getting the tasks done

Here are the different jobs a facilitator needs to do to make sure that the group does its tasks.

Starting the group on the task introducing topics, offering new topics for discussion, proposing goals.

Asking for information	asking for facts, ideas from others and identifying information which still needs to be found.
Giving information	giving facts, ideas, suggestions to help the group or sharing relevant experience.
Explaining	giving practical examples to make a point clear.
Clarifying	asking a question or repeating a point in different words to make it clear.
Asking for opinions	good decision-making depends on knowing what all participants think and feel about a suggestion.
Co-ordinating	keeping an overview of sub-groups and activities, and setting time limits.
Giving direction	acting in the interests of the majority of the group, developing plans and focusing attention on the task.
Summarising	briefly stating major points at the end of a session.
Checking consensus	seeing if everyone, especially silent participants agree on a point or decision.
Checking practicality	of ideas and decisions, drawing on past experience and thinking of alternatives.
Evaluating	by comparing group decisions with long-term goals and with values and standards the group has set for itself.

Maintaining the wellbeing of a group in a spirit of learning

A group will not work well if people don't feel comfortable with one another and able to express themselves. Here are some of the jobs a facilitator needs to be aware of to maintain the wellbeing of the group.

Encouraging participation:	supporting, recognising contributions and building on suggestions made by others, being warm, open and responsive to the group.
Gatekeeping:	giving silent participants a chance to join the discussion. For example, "Does anyone from this side of the room want to say something?"
Harmonising:	helping people in conflict to understand one another's views, searching for common elements. For example, "Does the group want to deal with this conflict now or shall we keep it for when we talk about alliances?"
Healing:	giving people the space to feel the pain they feel, or

	asking them if they need anything from the group. Speaking to someone during a break if their feelings have been hurt.
Relieving tension:	bringing it into the open, putting a problem in a wider context and creating a fun, safe, relaxed atmosphere. For example, "We find that on the third day of a five day workshop conflict is quite normal."
Setting standards:	suggesting or restating the group's goals and rules. For example, "Shall we agree that everyone returns on time after breaks?"
Promoting communication:	by asking questions. For example, "Could you say more about that?"
Helping to build trust:	by supporting openness, risk-taking and creating safety.
Pointing out blocks:	in the group. For example, "It seems that we feel uncomfortable talking about that area."
Energising:	stimulating a higher quality of work from the group. For example, "People are looking tired, shall we take a minute to stand up and stretch?"
Expressing personal and group feelings:	for example, "I'm feeling restless, we have spent a long time on this point and I don't think we can resolve it today, can we hold it for tomorrow and move on?"
Evaluating:	making space for people to express their feelings and reactions to how the group is working. (See end note 3)

Suggestions to help you facilitate your workshop

With patriarchal styles of leadership, women often do the jobs that maintain the wellbeing of a group. These jobs, which are necessary for the life of a group, are often not acknowledged in a sexist society.

With shared leadership, however, the maintenance jobs are openly valued. Nurturing and supporting a group is important in getting the tasks done. In the long run the power of the group depends as much on nurturing its members as getting the tasks done.

With shared leadership people can see how things work and can take on the different jobs.

Sharing facilitation among different facilitators

We suggest that for your workshop, there should be a main facilitator, who keeps an overview of the whole process. The various tasks of facilitating, like organising materials or setting up an activity, can be done by other facilitators in your team. Decisions about who does what should be made during the planning and designing stage so that important things, such as giving an introduction, are not left out.

Checklist of the roles of the facilitators in a workshop

Your team of facilitators could share out these roles:

* welcome and introduce the participants to one another
* introduce workshop and aims
* hear participants' expectations
* make sure the group agrees on its aims
* match up expectations, aims and programme (see later in this chapter)
* make sure the group agrees on, and works according to, the group rules (see later in this chapter)
* encourage people to participate in the process and in decisions affecting the group
* ensure that the group achieves its aim in the time available OR assist in renegotiating the aim or the time
* give the group the necessary information, equipment and material, such as instructions for an activity, newsprint, kokis or a list of questions
* ensure feedback and evaluation

Sharing facilitation among the participants

Shared leadership puts the members of the group more fully in charge. Each person then has an opportunity for maintaining and changing the group.

If a change that can be met is requested and the group agrees, it should be built in to the programme. If the facilitator cannot change it for certain reasons, such as time, she can say why it is not possible and suggest alternatives.

You can encourage active involvement by asking volunteers to take on different roles of facilitation at the beginning of each day, for example, time keepers, observers and summarisers. This is what they do:

Time keepers

* keep a check on the time
* intervene to point out if the time is running out
* ask the group to renegotiate the programme or the extra time needed
* move the group forward by proposing goals and tasks

This role could be taken by one or two people.

Observers

- keep a check on the way the workshop is happening
- keep an eye out for the energy levels of the participants
- notice how people are participating
- check for under-involvement or domination
- diagnose blocks or problems in the group
- check that the content reflects the workshop aims
- give feedback to the group on the above
- set standards by restating the group's goals and procedures

This role works well if people are in pairs.

They could report back to the group after each session.

You could ask them to report on:

1) an area in which the group is doing well
2) an area needing improvement
3) specific suggestions

Summarisers

- pull together related ideas and restate major points
- energise the group
- can create a fun, safe atmosphere through song and dance summaries

This role works well if people are in pairs orsmall groups.

They could remind the group of the main ponts from a day's work at the beginning of the next day.

Small group facilitation

If you have several facilitators to help with snaller group discussions, it is useful to give each of the facilitators a set of guidelines.

Here is one we developed for the Gender and Popular Education workshops, which you could photocopy and use.

Guidelines for facilitators in small groups

- Make sure everyone is OK and knows each other's names.
- Listen carefully to what is being said.
- Explore differences of opinion, ask questions.
- Reflect back to the group, in your own words, what people are saying.
- Write people's points on newsprint, and check that what you have written is accurate.
- Balance your own beliefs while respecting others' views.
- Decide whether conflict should be dealt with inside or outside the group.
- Use participation methods to ensure no one is dominating.

The facilitator of a small group listens carefully to what is being said.

Useful methods to help you take a group through a learning process

The following methods will help you to facilitate the learning process of a group, so as to help the group achieve its aims and to encourage participation.

Help the group get to its goals

Introduce the framework of the workshop

Refer back to ***Introduction of workshop*** in Chapter 4.

Match up workshop goals, expectations and the programme

The aims or goals were probably referred to in your publicity for the workshop. They have already been written on newsprint during the planning stage. At the beginning of the workshop put them up where everyone can see them.

They may look something like this:

From our diverse experience and by acknowledging our race, class and cultural differences, we want to:

- *get to know each other*
- *learn from one another*
- *deepen our understanding of the day-to-day oppression of women*

- Ask people to discuss in small groups for a few minutes their expectations for the workshop.
- Back in the large circle, ask everybody to call out one expectation. Write them up on newsprint. When an expectation is repeated, tick the one you have already written.
- Read out the goals and check them with people's expectations. Cross out the expectations which match the goals for the workshop.
- If you think you can fit some of the leftover expectations into the programme, say you will try to do so if the group agrees.
- If individual expectations cannot be met by the workshop, say so or suggest alternatives.

The programme for the workshop or for the day should also be displayed on newsprint. Explain to the group how the programme matches the goals. (This is more fully explained in Chapter 4 on planning.)

Encourage participation

Introducing each other

Introduction games are much more fun and more interesting than having everyone say their name and organisation in turn. They help people to remember one another's names and feel at ease in a group of strangers.

(See examples of warm ups, icebreakers and energisers in Chapter 6)

Making group rules

Everyone should agree on a set of basic rules for the group at the beginning of a workshop. The agreement:

* helps to clarify how people would like to work together
* creates a safe space for people to work together
* can be referred to at any time during the workshop when there is conflict or difficulty with facilitation

Display the group rules clearly on newsprint throughout the workshop.

How to make the rules

* Ask people to discuss in small groups how they would like people to work together during the workshop.
* Each group reports back one thing.
* Write down every point on newsprint.
* Ask for additional points, allowing for some discussion.
* Read through all points and ask if everyone agrees.
* If not they can be added to and refined.
* You may find the need to add another rule halfway through the workshop suggest it to the group.

These group rules were written down at a Talking Gender workshop.

be aware of the language we are using, keep it simple, use mother tongue if preferred
- *tolerance - for people to express their opinions*
- *avoid being judgmental, rather ask questions that help us learn more about someone's experience*
- *keep an atmosphere of inquiry*
- *use the workshop to practise raising gender issues*
- *use it as an opportunity to talk to as many people as possible in small groups*
- *giving feedback to people*
  1. *this is what I mind*
  2. *a suggestion*
- *confidentiality, meaning we won't name people and talk about what they said to others outside the group*
- *for people's wellbeing, we will have a "quiet spot" in another room*
- *give support for risk taking*
- *allow for conflict but don't let it become personal*

* Agreements can be broken - you may need to agree on disciplinary measures if this happens.

Facilitating discussion

These methods will help you to focus the group and regulate the discussion. They prevent a few people from dominating while encouraging those who usually stay silent to contribute their thoughts and feelings.

The talking stick

The idea of using the talking stick comes from the native Americans who traditionally use it when they sit in a circle discussing issues of importance. Whoever is holding the stick is given the authority to talk. When they are finished they hand the stick on to the next person, who can then talk, or choose not to talk, and hand it on. And so it goes around. People who are not holding the stick may not interrupt.

In Africa a stick is traditionally held only by the chief, who has most of the authority and does much of the talking. As one of the women at a Talking Gender workshop said: "We are revolutionising a cultural symbol, we are moving the stick out of the chief's hands and into the hands of the people."

In a popular education workshop it is a simple way of calming and focusing a group, giving equal authority to everyone. It enables those who don't usually talk to take the plunge, and encourages people to clarify what they want to say before they say it.

Any stick, even a pencil, can be used.

Spilling the beans

A way of regulating a large group discussion is by handing out two beans to each person beforehand.

Each bean represents a chance to talk. If someone wants to say something they use up one bean. They either put it down in the middle of the group or have it collected by an elected "bean collector". Once they have used up both beans they may not talk again in that discussion.

A person may choose not to talk, and can give their beans

to someone they agree with.

The token game

This game structures in more speaking time for people who have fewer privileges and usually feel less empowered to speak.

Some people have privileges which make them feel empowered to speak more than others in a workshop. You can use different types of privileges, such as owning a car, to empower those who don't have that privilege in real life.

Have the following types of privileges written on newsprint:

* owning a vehicle
* owning a house
* having English as a first language (in an English workshop)
* having a degree
* earning more than R2 000 a month
* classified white (in a racist society)
* male (in a sexist society).

Tell the group that you will use tokens (slips of coloured paper) to symbolise the privileges.

Give 1 token to each person who owns a vehicle.[5] Give 2 tokens to each one who has access to a vehicle. Give 3 tokens to those who have no access to a vehicle. Run through each category in turn.

The tokens represent the number of times a person may speak in a discussion or during the day. A person's tokens are "spent" each time she talks. Make sure you don't have more tokens than time for the discussion.

The categories can be varied according to the workshop and the situation.

"Something I've been wanting to say all day / morning"

This is a useful method to give people the chance to say something they otherwise may not say. It gives shy people space to talk or enables someone to say something they find difficult to express. It is especially useful if it is used on the first day of a two day workshop, or halfway through a day event.

1. Comment on how sometimes people may be wanting to say something but don't because:
   * they never feel it is the right time
   * it may be difficult to express
   * they may feel shy
   * what they have to say may not be relevant to the whole group
1. Invite people to take turns in the circle to say something they may have been wanting to say all day but have not yet had the chance. The talking stick may be used here (see earlier in this chapter).

2. Whatever is said can be written down on newsprint, both to validate the contribution and for future reference.

Note: Often extremely useful points come up at this time, sometimes changing the focus of the group to include something very important that no-one has been able to say before.

For example:

"We need to try to do less and be more thorough."

"It's important that we each start with our own experiences, not halfway down the road with somebody else's."

Tips for the overall facilitation

Doing this work in groups, facilitators can expect resistance, conflict, painful feelings surfacing and power struggles.

How does a facilitator deal with resistance to participation?

In the role of a facilitator, Lungiswa in the story ***A workshop falls apart*** in Chapter 4 could have been prepared for people's resistance.

People have been taught to be passive in learning situations and to think that learning has to be serious. It is very important for the facilitator to expect resistance when she introduces the methods. She can tell people that if at any stage they feel uncomfortable they can sit out and watch. She can also explain that the theory of popular education is that we learn most effectively when we use all aspects of ourselves - our minds, emotions, senses and activities.

Lungiswa also could have thought fast on her feet. Instead of breaking into the other groups' activities she could have gone over to the woman and asked for more details about the problem. She could have suggested that their group break into pairs and discuss the topic. She could have asked the group if they would like to take 10 minutes to give critical feedback on the role play method after the others had finished.

How do you deal with conflict?

There will always be differences of opinion and conflict when people are exchanging their thoughts and feelings honestly. Facilitators should encourage everyone to explain their point of view and give everyone the opportunity to do so.

Recognise that conflict is happening and bring it out into the open by saying something like: "We seem to have a difference of opinion on this issue". Then decide if this is something that should be dealt with in the group or later, possibly

with a mediator from the group. Also ensure that conflict never becomes a personalised attack. People can say "I am not clear about what you mean" rather than "You are not making sense". You can build this point in to your ground rules.

If there is conflict about the framework of the workshop, you will need to remind people of how it was publicised, the matching of goals with expectations and the group rules (see earlier in this chapter).

How do you deal with painful feelings that are brought out?

If an exercise or discussion brings out painful personal experiences, it is important to allow the person space to feel what they are feeling. You and your team of facilitators would need to sense how to respond at the time. You may remind the person to focus on her breathing as this will calm and centre her. You may ask her if there is anything she would like from the group.

Gender issues are also concerned with violence against women. It is important to have a person who is experienced in counselling available to talk through the issues with people outside the workshop.

How do you facilitate mixed groups?

According to a male popular educator from Canada, men tend to interrupt and take over discussions most of the time. (See end note 4)

As a facilitator you need to be aware of who is speaking and who isn't. For mixed group discussions you need to make sure that men don't dominate the discussion.

You could:

* give equal time to men and women's contributions
  (see ***Spilling the beans*** and ***The token game*** earlier in this chapter)
* use a strict order-of-speaking list
* have sessions for men-only and women-only groups with reportbacks
* ask observers to see who is speaking the most and longest
* bleep out repetitions

It is also very important that you have at least one male facilitator working with you from the planning stage. And design a very simple workshop because it will grow due to the complexity of what you are dealing with.

If there is conflict between women and men in a mixed group, ask them to divide into two. Ask the women to say what they think men's problems are and men to say what they think women's problems are. Ask them to report back to one another.

Evaluating

You should have regular feedback throughout the workshop if you have Observers.

They will help you to hear the things that are often left unsaid about the way a workshop is going. You will then be able to adapt the programme to suit the interests of the group.

You should also have an evaluation session at the end of the workshop to find out what worked, what didn't and why.

(See Chapter 4 for ideas on how to evaluate the workshop)

A quick, last check for facilitation

Share these tasks amongst the facilitators:

1. introductions
2. expressing aims
3. asking for participants' expectations
4. matching expectations to the aims and programme
5. creating and restating ground rules
6. evaluation: assessing what worked and what didn't and why

Remember to use these methods to focus and regulate discussion:

7. the talking stick
8. spilling the beans
9. token game

Remember these ways of sharing leadership tasks with the group:

10. timekeepers: participants keeping an eye on the time
11. summarisers: participants summarising previous sessions
12. observers: participants observing and giving feedback to the group on the process

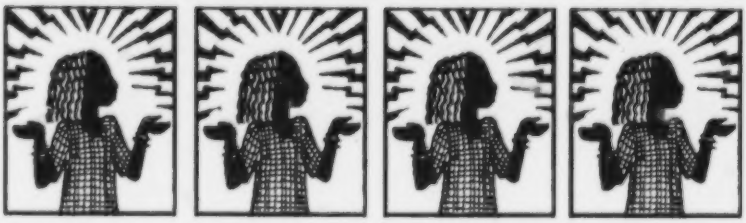
End notes

End note 1:
Adapted from *Games for Social and Life Skills*, Tim Bond, Century Hutchinson, SA, 1988 and the *Women's Kit* by the Participatory Research Group, Canada, no date.

End note 2:
Jackie St Joan quoted in *Leadership for Change - Toward a Feminist Model*, Bruce Kokopeli and George Lakey, New Society Publishers, no date.

End note 3:
The different jobs are adapted from *Training for Transformation, A Handbook for Community Workers*, Book 2, Anne Hope and Sally Timmel, Mambo Press, Zimbabwe, 1984.

End note 4:
Chris Kavanagh, a popular educator who visited CACE.



Section 3

Up and running

A selection of workshop exercises on gender oppression

When you design and facilitate your workshop you will need to put several kinds of activities into the workshop programme. This chapter gives you different activities to choose from. You and your planning team can use this chapter to choose those best suited to your workshop. Some activities are not suitable for all groups. Remember to choose your methods very carefully.

Chapter 6

Exercises for a workshop: group building

What you will find in this chapter

- background information on choosing activities for the workshop
- a 20 minute combination exercise
- a selection of warm-ups, icebreakers and energisers
- a mixed bag of very adaptable methods

Choosing the right activity

Why do we use activities in a workshop?

Activities help a group of people to focus on an issue they want to learn more about. The theory of popular education is that we learn most effectively when we use different aspects of ourselves - our minds, emotions, senses and activities.

People remember

20% of the information they **hear**

30% of the information they **see**

50% of the information they **hear and see**

70% of what they **hear, see and talk about**

90% of what they **hear, see, talk about and do**

(See end note 1)

People remember 90% of what they hear, see, talk about and do

The exercises help a group to focus on an issue by hearing, seeing, talking and doing. But they must be structured - we don't just have anybody doing anything. The activities have a logical sequence.

When you choose an activity for a workshop, it must:

1) lead to the outcome you want
2) be appropriate to the group
3) fit into the time you have
4) fit into your workshop aims
5) fit into your workshop sequence

Different activities encourage participants to:

1) experience or remember a situation
2) analyse the situation
3) find strategies to change the situation

When you are planning your workshop remember that the different activities should follow one another in the same way that the stages of the learning spiral do.

Grace's workshop

Grace was designing a one hour workshop for 20 women on women's oppression. She knew that she needed an introduction game, since not all the participants would know one another. That would take about 10 minutes. Then she decided to have a warm-up which would help people to relax, to laugh and to get to know one another a little better. She set aside five minutes for that.

Next Grace wanted an activity that would get people to begin to reflect on their own experiences of when they were oppressed as women. After that she needed an exercise to help them to analyse their situation in its broader context. Then she wanted an activity to help them to find ways of changing the situation.

Since Grace only had an hour, and she needed to leave time at the end for feedback from the group, she decided to use the following exercise. It combines:

1) *remembering the experience*
2) *making sense of it*
3) *thinking of ways to change it*

If, one day, you have only a few minutes to do an activity on women's oppression with a group of people you could use it.

Twenty minute activity

Ask the group to do the following:

1. Think of a moment in your life when you felt undermined as a woman. (2 minutes)
2. Share this incident with the person next to you. (5 minutes)
   - When you talk about it, describe the person(s) involved in terms of their sex, age, racial classification, status, class.
   - Think of yourself in the same way.
   - What gave the person(s) power over you at that moment of oppression?
3. Change around. (5 minutes)
4. Now ask yourselves these questions:
   - In that brief description, did you gain any new insights into that moment of oppression?
   - What did you do when it happened?
   - What was the reaction?
   - What beliefs, values and attitudes underlie the behaviour?
   - What are the root causes of these beliefs?
   - What else could you have done?

(8 minutes - take 4 minutes for each person)

It is a good idea to display the questions and timing on newsprint so that people know exactly what to do.

(See end note 2)

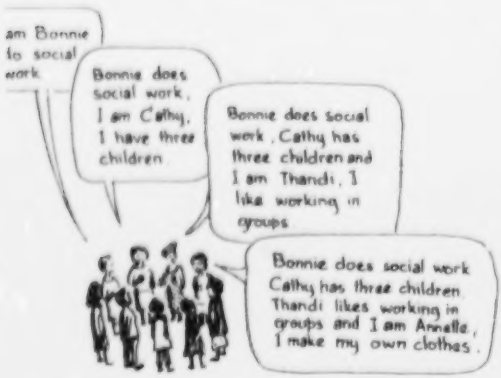
Warm-ups / icebreakers / energisers

Warm-ups are quick games (5 - 10 minutes) that generate a lot of energy and laughter in the group.

Warm-ups are also called icebreakers and energisers. Icebreakers are easy, fun ways to introduce people who don't know each other and feel a bit stiff. Energisers are useful for when the group's energy is low, for example, after a meal or a talk by one person.

Suggestions:

- When you introduce warm-ups explain that they improve the quality of a group's work by releasing tension and energising people. They also help people to get to know one another better, increase the level of trust and bind the group together.
- Explain how the warm-up works before the group does it.
- Be aware of the people in the group. Some may feel resistant or have physical disadvantages. Say that if people feel uncomfortable they may prefer to watch first.
- If the group as a whole seems hesitant, do some less active warm-ups first.


am Bonnie
to social
work.
Bonnie does social work, I am Cathy, I have three children.
Bonnie does social work, Cathy has three children and I am Thandi, I like working in groups.
Bonnie does social work Cathy has three children Thandi likes working in groups and I am Annelle, I make my own clothes.

The name game

Sit or stand in a circle. One person starts by saying her own name and one thing about herself. The next person repeats what she said and adds her own. The third person repeats the first two names and adds her own introduction. And so you go round the circle. If you can't remember a name or what was said, simply ask.

Name association

Sit or stand in a circle. One person begins by saying their name. The next person says the first person's name, two words that spring into their minds and then their own name.

For example: "Ray." "Ray ... yellow angel ... Zinzi." "Zinzi ... spice nice ... Ayesha."

Learning names

To learn each other's names, stand in a circle. One person calls out someone's name and throws a ball of crushed newspaper to her. She must then call out someone else's name and throw the ball to the next person. So it goes from person to person. When your name has been called twice, sit down. Keep going until everyone is sitting.

Introducing a partner

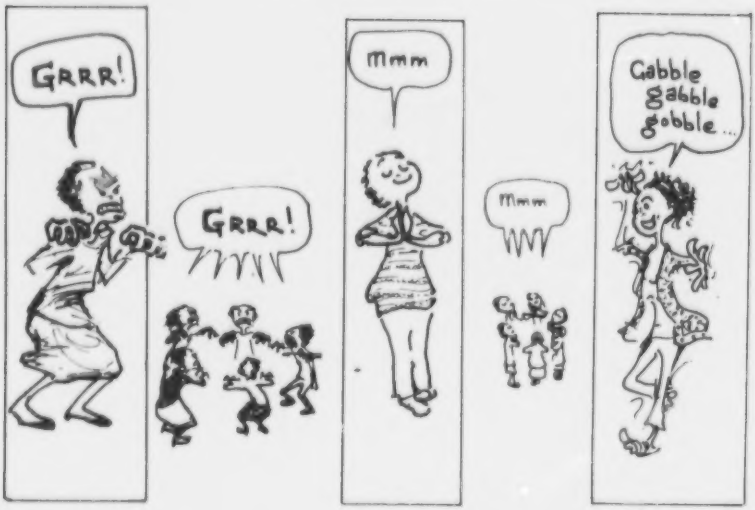
Get into pairs, talk for a few minutes, sharing who you are, where you come from and why you came to the workshop. Each person then introduces their partner to the group.

Dialogues

The group forms two circles, one inside the other, so each person has a partner in the other circle. Each person finishes a sentence such as "As I was coming here I hoped we would ...".

Dialogues from the sentences can be shared with the group. This could be done as a warm-up to a session on expectations for the workshop.

As I was coming here I hoped we would learn how to realise our ambitions
As I was coming here I hoped we would learn more about each others problems.
As I was coming here I hoped we would learn skills which would aid us in bringing peace to our communities
As I was coming here I hoped we would begin to understand how women are oppressed.
As I was coming here I hoped we would explore the barriers to women becoming leaders and how to overcome them.



Opening the day

Stand in a circle. Each person takes a turn to make a sound and a gesture to show how they are feeling.

This is a good one to do at the start of a day, for people to express their feelings.

Mangoes and oranges

This is a quick, fun exercise and generates a lot of energy.

Everyone is seated in a circle while the facilitator stands in the middle. Her chair should be put outside the circle, so there are only as many chairs as there are people sitting. Starting with herself, she goes around the circle naming people, "You are a mango, you are an orange." She explains that when she calls "mangoes", all the mangoes must run to a new seat. When she calls out "oranges", all the oranges must find a new seat. If she calls out "mixed fruit" everyone must run to a new seat. Whoever is left in the middle calls out the next instruction and so on.

Remember, there must be one chair less than the total number of people playing.

Sharing the power / energy

This energiser is good for focusing and binding the group. It is also useful to have just before an exercise that examines power and power relations.

Everyone stands in a circle and joins hands. One person starts the energy flow by

squeezing the hand of a person next to her. The power is passed from person to person and you can watch the energy being shared.

Other ways of doing it are for the leader to squeeze hands on either side of her, or to give a rhythmic series of squeezes to the person next to her.

Say no, woman, say no!

This exercise gets people to shout, which liberates their voices, increases their energy and gives them a sense of their own power.

Everyone takes a partner and forms two parallel lines with the partners facing each other. The two lines stand about two feet apart. Let us call them Line A and Line B.

People in Line A say "What? I can't hear you," to their partners, and their partners in Line B say "Say no, woman, say no!" in reply.

Each line takes a step backwards and they repeat their phrases.

Every time those in Line A say "What? I can't hear you," those in Line B shout "Say no, woman, say no!" a bit louder.

After about six times, swop around.

Chanting "om" or "aaaah"

Another voice exercise, this also helps to release tension and gives the group a sense of togetherness.

Stand in a circle. Everyone takes a large breath and exhales, chanting "om" or "aaaah". The group can experiment with going up and down the musical scales.

The wind blows for everyone who ... (is ... feels ... does ...)

This warm-up gets people's energy going and it can help people get to know each other. It can also be used to highlight the representation of social categories in a group since you can see how many people get up and move at a time.

Everyone is seated in a circle while the facilitator stands in the middle. Her chair should be moved outside the circle so there are only as many chairs as there are people sitting.

The facilitator explains that she is going to say "the wind blows for everyone ..." and then she will add something that applies to herself like "... who comes from a working class family". When she says it, all those who come from working class families must run to another chair. The person who is left standing without a chair has the next turn to say "the wind blows for everyone who ...".

Summarising the previous day

This is a good warm up to get participants involved in recapping previous parts of the programme.

On the morning of the second or third day of a workshop everyone stands in a circle and each one does an action and says a word that demonstrates her summary of the workshop during the previous day.

Passing presents

This is useful to do at the end of a workshop. It is also good to do when there have been painful feelings or a lot of conflict. It is a way of "pepping up" the group or emphasising the pleasure of giving and receiving from one another.

One person in the circle starts by making an outline of the shape of a present with her hands or miming it. She gives it to the person next to her. That person receives it and changes it by shaping it with her hands or arms, and gives it to the person next to her. It could start out as a hat and turn into a bunch of flowers. It may become a ball which is bounced to the next person.

Bus game

A way for participants to get to know others from different organisations and areas, it is good for building group spirit.

This activity takes about 20 minutes.

Explain the exercise by saying that everyone is needing to go somewhere but there are different destinations and each one needs to make sure they get on the right bus.

Then call out categories of destinations depending on what you want to highlight. These could be the areas or organisations people come from, or their age groups. For example "get into buses according to where you come from". People will rush around finding out where others come from and forming themselves into groups. While people are in their "buses" they can introduce themselves to one another. Besides names, other information can be shared after each change in the group's composition.

Eye-to-eye

A way of communicating without using words, this gets people moving and able to experience the differences between blocked communication, flowing communication and the transferring of leadership.

People get into pairs and stand opposite each other as if one were the mirror image of the other. The facilitator explains the three steps.

1. Partner A tries to make eye contact but the other partner won't allow it. No touching or talking is allowed.

   Swop roles so Partner B gets a chance.

2. Partner A makes eye contact with Partner B at different heights - either sitting, kneeling, squatting or standing. Swop roles.

3. Partner A makes eye contact with partner B and moves through the various body heights. Still without saying anything, after a few seconds, she gives the lead to Partner B who keeps eye contact while moving through the various body heights. The leadership can pass backwards and forwards several times.

(See end note 3)

A mixed bag of very adaptable methods

These methods can be adapted easily to suit your own purposes.

They help participants to gather a lot of material or content for the workshop fairly quickly.

Brainstorm

Objective: To bring out ideas about a topic or theme very quickly. This gets people's ideas flowing and can be used to lead people into a discussion.

Time needed: 5 - 10 minutes

Resources needed: Newsprint, kokis, masking tape

Process:

1. Say that you are going to use a brainstorm and explain its purpose.
2. Set a time limit of 5 or 10 minutes.
3. Write the topic or theme on newsprint and invite people in the group to call out the first word or phrase relating to it that comes into their minds. Write down what everyone says so the group can see the words. This helps to show that each person's contribution is valued as well as providing a record for afterwards.
4. You can use whatever gets brought out by the group for further discussion.

For example:

If you want to have a discussion on the qualities of a popular educator, who is sensitive to issues of gender, you could start with a brainstorm.

People might call out phrases like:

"she uses participatory learning methods"

"she distinguishes between the practical and strategic needs of the community"

"she takes the standpoint of women"

Freewriting

Objective: This helps participants to get in touch with what they feel or think about something.

Time needed: About 10 - 15 minutes

Resources needed: Paper, pens, pencils

Process:

1. Explain to the group that there are two principles to freewriting. These are that
   1) during the time limit people must keep writing; and
   2) when the time is up they must stop writing.
2. Decide on your topic or ask a question, for example "what does the word patriarchy mean to me". Tell people that the time limit will be "3 minutes" or "5 minutes". Say that during that time people must not stop writing. They must keep writing even if it is just to write something like, "I don't know what else to say, I don't know what else to say".
3. When the time is up, the writing must stop. Stress to the group that because they are writing off the tops of their heads they can't expect excellent writing from one another. Encourage them to read the writing to one another. Give people the option to pass and not read. It is important that people's writing is not evaluated. Rather focus on the interesting differences that the writing exercise brings out. This can lead to a discussion on the topic or question.

Word wheels

Objective: To get people to bring out spontaneous feelings and ideas about a word. It uses talking rather than writing. It can be used as an introduction to a small group discussion.

Process:

1. Explain that this exercise can make people aware of their own prejudices and they may feel uncomfortable.
2. Stand in the middle and ask the group to form two circles around you. Each person must have a partner in the other circle.
3. Explain that you will call a word such as "gender" from a list.
   Those in the inner circle must say the first words that come into their heads to their partners in the outer circle, for about 30 seconds.
4. Say that you will call "swop" and those in the outer circle must speak out the first words that come into their heads on gender for 30 seconds.
5. The inner circle must then move one place to the left. Call out another word. This time the outer circle starts.
6. Before each new word the inner circle moves one place to the left. Repeat until the original partners are together again.
7. People may feel uncomfortable, so it is important for the facilitator to make them feel okay afterwards.

Mind maps

Objective: To draw a map of what is in your mind.

Time needed: 5 - 10 minutes

Resources needed: Pens, pencils, paper

Process:

1. Begin by drawing a small circle in the middle of your page. Inside that write your focusing statement, for example, "what does the word feminism mean to me?" or "what changes can we make in our organisation?".

2. Without stopping to think too much, draw circles with lines coming off the middle circle. As you draw each circle, write inside it your thoughts in one word or phrase.

Suggestions:

1. Use these to make one big mind map of what the group thinks. For example, see Chapter 9 on finding strategies for action.
2. Build a wall of all the small mind maps, and people can look at them during a break.

End notes

End note 1:
This was used by Bev Burke and Barb Thomas, two Canadian popular educators, at a workshop at CACE.

End note 2:
The 20 minute activity was originally devised by Shirley Walters of CACE who used it to get people involved at the beginning of a formal lecture at a conference. It was done in about 7 minutes then. We have adapted it slightly for this book.

End note 3:
Mangoes and oranges as well as ***The wind blows*** were brought to us by Joan Conway. (In Cape Town we called it "The south-easter blows".)

A few of the warm-ups here are adaptations from *Basics and Tools: A collection of popular education resources and activities*, edited and published by CUSO Education Department, Canada, 1988.

Most of these warm-ups have been passed from one workshop to another, and have been adapted along the way. Some have travelled across the world.

This chapter suggests different exercises that will help people in a group focus on their experiences of women's oppression, to help them to get more deeply involved in what they are learning about. The activities given in this chapter are best used before those given in Chapters 8 and 9, that help you to make sense of women's oppression and find strategies to challenge it. When you design your workshop you can refer to this chapter to choose the activities you will use.

Chapter 7

Workshop activities: sharing experiences of women's oppression

What you will find in this chapter

You will find a selection of activities that focus mainly on helping people to recall and share their experiences of gender oppression

- object story telling
- world upside down
- freewriting

Before you begin

Before you use these activities in a workshop, test them in your planning team so that you experience them before you ask others to do so. These exercises can bring out strong and painful feelings. If people get upset, allow them the space to feel what they feel (see chapter 5 on facilitating.)

The exercises work well for a group of about 10 - 40 people. The time guidelines fit a large workshop (about 40 people) and you will need less time for smaller workshop groups.

Before we give the instructions of how to do all the activities, here is an example of how one activity worked in practice at a workshop. From this you can see how a group moves through a process of remembering and asking questions about their experiences together.

Object story telling

Objective

To use everyday things to spark off specific memories from participants of being oppressed as women. This lets the group share a lot of information fairly quickly. It bases the analysis of women's oppression in people's own experiences.

Time needed

About 3 hours

Resources needed

Ordinary household or everyday objects, like a cup, a spoon, a pen, a coat hanger. There should be about the same number of objects as there are people.

Process

STEP 1 (40 minutes): sharing memories

1. Ask the group to seat themselves in a circle around the objects which are scattered on the floor. Explain that they will have a few minutes to look at the objects. Say that each person can pick up one object that makes them remember a time when they felt oppressed as a woman.
2. Ask them to tell the group what the object makes them think about. Once a woman has told her story she should put the object back in the middle as two or more women may want the same one.
3. Say that some women may not want to tell a story at all and will not be pressed.

Here are some examples to give an idea of the personal responses women had in one session:

- object: coat hanger

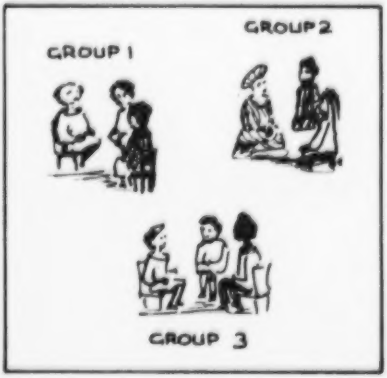
"It was when I was 16 years old. A boy said, 'You think too much of yourself.' He clubbed me. He ripped my clothes. And then he left."

- object: tea cup

"My mother had come to visit. She looked so disappointed in me - how could I sit there and accept a cup of tea from my husband?"

STEP 2 (40 minutes): small group discussion

Ask the participants to number themselves off from one to four. This will give you four groups. Point to the list of questions you have put on the wall.



Questions:

1. What kinds of words were used to describe women in the stories?
2. What beliefs lie behind the words?
3. Where do these beliefs come from?
4. What is the impact of this on our lives? What do "we" mean by the term the oppression of women?

Explain that each group should discuss all the questions, but ask group one to report back on question one, group two on question two and so on. Remind them to write their answers on newsprint, so they will be able to report back to the big group. Give them their time limit.

STEP 3 (1 hour): reportbacks

Ask everyone to come back to the large circle and call each group to report back on their question. After each group has reported on one question, allow other groups to add anything different.

Here are some of the points that emerged from one session.

1. Words used:

   "... powerless, inadequate, unclean, frustrated, angry, bitter, abused, violated, humiliated, stupid, unrecognised ..."

2. Beliefs behind the words:
   "It is a man's world."
   "Women are there to service men."
   "All women want motherhood."
   " 'Normal' is white, male, middle-class and urban."
   "Women are not equal to men."
   "Men have an uncontrollable sex drive and women are responsible for it."
   "Women are emotional, irrational, unreliable."
   "Women are subhuman."

3. Where these beliefs come from:

   "We need to look at who benefits from the oppression of women and how. Sexism is allowed by the belief that women are inferior to men. This belief is taken in by both men and women. The belief is also upheld by social institutions like the family, religion, education. In the patriarchal system a male-centered reality operates. Men have more resources and benefits across race, class and culture. What men have in common is that they have power over women. Women are allowed power only if they are willing to go along with the system. But contradictions exist between the beliefs of patriarchy and the lives of many women. In reality women often are the breadwinners and the heads of their households."

4. The impact on women's lives:

   "... low self-esteem; struggle to realise own potential; conflict within families; resentment; defensiveness; distrust; less opportunity for advancement; we have taken in the oppression so well we reproduce it; negative self-image; dependence on men - economically and psychologically; loss of own identity; disempowered ..."

STEP 4 (40 minutes): discussion

Once they have finished reporting back, invite discussion. You may use beans or the talking stick to regulate discussion if it gets very heated. (See Chapter 5 for explanations of the talking stick and the beans method.)

Here are some further ideas that came out of the session.

- "Subordinate" means to "place below". This enables men to oppress and then exploit women. Looking at exploitation is basic to making sense of gender.

  Women are exploited through:
  1) production of goods and services
  2) reproduction of the next generation
- Women are seen as agitators for wanting to challenge their lack of power.
- We need to keep asking:
  * who oppresses, how, where and why?
  * who exploits, how, where and why?
  * who benefits, how, where and why?

Following are some more activities that will help a group of people share their experiences of gender oppression.

World upside down

Objective

To create an imaginary situation through which people can experience the way that beliefs about women and limitations on women's roles can affect their lives.

Time needed

About 1 hour

Process

STEP 1 (3 minutes): introduction

Ask participants to get comfortable. Tell them you are going to read them a story about an imaginary world, and that they may like to close their eyes and focus on the story. You may wish to have two readers alternating sections of the story.

STEP 2 (15 minutes): read the following story in a clear, soothing voice

Activities in this chapter will help the group to get more actively involved in what they are learning about

A story

Have you ever been bothered by the way the word "man" is used to include all people? Does it bother you, for instance, that when people refer to "the rights of all men", they really mean the rights of men and women, or the rights of all people?

Imagine a world that is similar to our own, but slightly different. In this imaginary world, "woman" is the term that refers to all people. That is, when we use the word "woman", we mean everyone.

Close your eyes and imagine that when you read the daily newspaper or listen to the radio, what you see or hear about are women politicians, women trade union leaders, women directors of large companies. Imagine a world in which most books, plays, films, poems and songs have women as their heroes. Imagine that women are the people you learn about when you study the great scientists, historians, journalists, revolutionaries. Imagine that it is we women who will be making major decisions about the future in this different world.

Recall that everything you have ever read in your life uses only female pronouns - "she", "her" - meaning both boys and girls, both women and men. Recall that you have no men representing you in government. All decisions are made by women.

Men, whose natural roles are as husband and father, find fulfillment in nurturing children and making the home a refuge for the family. This is only natural to balance the role of the woman, who devotes her entire body to the human race during pregnancy, and who devotes her emotional and intellectual powers to ensuring the progress and survival of the planet throughout her life.

Imagine further now, about the biological explanations for women as the leader and power centre. A woman's body, after all, represents perfection in design. Even female genitals, for instance, are compact and internal, protected by our bodies. Male genitals are exposed, so that he must be protected from outside attack to assure the perpetuation of the race. His vulnerability clearly requires sheltering. Thus, by nature, males are more passive and timid, and have a desire to be protectively engulfed by the compact, powerful bodies of women.

In the world that we are imagining, girls are raised as free and self-confident beings. They play, they run, climb trees, take risks with the encouragement of all the adults around them. The family puts a priority on the physical and intellectual development of girls, since they are the ones who will ultimately be responsible for the future of our society.

Boys, on the other hand, are raised to be timid and obedient. They are encouraged to play quiet games in the home which will prepare them for their life as caretakers of the family. From an early age, they are expected to help their fathers. They learn to look up to women, to try to please and care for them. They are taught to become the mirror in which the strength of women can be reflected.

Now remember back to giving birth to your first child. In your last month of pregnancy, your husband waits with anxiety, wondering what the sex of the child will be. Your first child is a boy. Your husband sits by your side holding this newborn, already instinctively caring for and protecting it. There are tears in your husband's eyes and you know that at the same time that he is filled with joy at your son's birth, he is also looking forward to having another, hoping for the birth of the girl child that will carry on the family name.

STEP 3 (10 minutes): small group discussion

Ask people to number off into 5 groups to talk about the feelings they had as they listened to the story. Were they angry, amused or confused? Did any part of the story make them laugh?

STEP 4 (40 minutes): large group discussion

1. Ask them how the imaginary world compares to the world in which we live. Is it a complete role reversal? If you put the word "man" in each place that "woman" was mentioned, would you have an accurate description of the world

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in which we live? Why or why not?

2. Would people like to live in the world described in the story? What would be wrong with this world? What would be right with it? Would we, as women, want to have the type of power that men currently have? If we did, would we use it in similar ways?
3. End off the discussion by talking about what an ideal world would be like.

(See end note 1)

Freewriting from our experiences

Objective

To help people to remember and express times they experienced oppression because of their sex and gender.

Time needed

1 hour 40 minutes

Resources needed

Pens and paper

Process

STEP 1 (5 minutes): explaining

Explain to the group that there are two principles to freewriting.

There is a time limit of three minutes for each question. During that time people **must not stop** writing. They must keep writing even if it is just to write something like, "I don't know what else to say, I don't know what else to say". When the time is up, everyone **must stop** writing.

STEP 2 (12 minutes): writing

Have questions written on newsprint where everyone can easily see them.

Questions:

1. Today, what made me: afraid, hesitant, careful, uncomfortable, nervous, stop doing something I wanted to do?
2. This week, what made me: afraid, hesitant, careful, uncomfortable, nervous, stop doing something I wanted to do?
3. My whole life, what made me: afraid, hesitant, careful, uncomfortable, nervous, stop doing something I wanted to do?
4. If I were the other sex, what would be different?

Tell the group you will give them three minutes for each question. When everyone is ready, call out "start" and when three minutes is up, call out "stop".

STEP 3 (40 minutes): reading out

If it is a large workshop, split it into groups of about seven.

Explain to the group that since you are all working together, it is useful to share what you have written. Stress that because you are writing off the tops of your heads no-one can expect to have a piece of good writing. Say that if a person does not want to read out what she has written she can pass. When most participants have agreed to share, ask if anyone would like to start. If no-one volunteers, use a small object (for example a box of matches) which you can toss to another facilitator in the circle. They must read their piece. If they choose not to, they can throw the object to someone else. So it gets thrown around the circle. Whoever gets it, reads her piece or passes the object on.

STEP 4 (40 minutes): discussion

If you are in a large workshop, split into smaller groups, otherwise remain in one group.

Use the following **questions** as a basis for discussion:

- how did it feel to focus on the questions above?
- were there any common things happening in people's experiences?
- did anyone learn something new?

Write points on newsprint.

End notes

End note 1:

Adapted from "When We Say Woman, Do We Also Mean Man?" in *The Tribune* Newsletter 40, July 1988 which was adapted from "An Experience in Awareness" by Theodora Wells, *Exploring Contemporary Male / Female Roles*, edited by Carney and McMahon, no date given.

This chapter suggests various activities that will help a group begin to analyse or make sense of women's oppression. When you design your workshop programme you can refer to this chapter to choose the activities you will use.

Chapter 8

Workshop activities: making sense of women's oppression

What you will find in this chapter

You will find a selection of activities that will help a workshop group focus mainly on making sense of gender and women's oppression

- sculpturing
- collages
- gender analysing a case study organisation
- Joan's gender tree

Sculpturing

This exercise lets people take a specific incident and do a "frozen" role play of it for everyone to see. Some of the participants experience it while others look at it. The whole group can then examine the gender, race, class and culture relationships happening between the people in the sculpture.

Objective

To display an incident which shows how someone experienced gender oppression and at the same time which shows that race, class and culture relate to women's oppression.

"Sculpturing" is used to examine a situation in which a participant had felt oppressed as a woman, and to highlight issues of race, class and culture.

Suggestion

This method is best used with a group of people who have experienced similar problems or areas of concern.

Time needed

About 2 hours 40 minutes

Resources needed

People, newsprint, kokis. Props such as pieces of cloth, blankets, hats may be useful.

Process

STEP 1 (5 minutes): introducing the activity

Explain to the group that the idea is to create "human sculptures" to depict a situation in which they felt oppressed as women. Tell them that the situation should also highlight relationships of race, class and culture.

Say that in small groups each person will take a turn to use the other members as "clay" to make a "clay model" or "sculpture" of the situation they have experienced. Each group will choose one sculpture to show to the other groups at the workshop. Do a quick demonstration of making a sculpture for the large group.

STEP 2 (10 minutes): getting started with questions

1. Ask people to talk in pairs about any questions they have on the connections between race, class, culture and gender oppression.
2. Ask the whole group to brainstorm a set of questions they want to ask about the interconnections.
3. The facilitator or scribe writes up the questions on newsprint for everyone to see.

For example: Who should define gender oppression since we are not all from the same race, class and cultural groups?

STEP 3 (1 hour): creating the sculptures

1. Ask them to divide into four groups to discuss moments when they have experienced gender oppression. These moments should also highlight issues of race, class and culture.
2. Explain that each group must choose one of the situations for the sculpture. The person whose situation is chosen becomes the "sculptor" and gives each person the role of one of the people who was involved in the situation, including herself.
   - The sculptor explains the situation, who was involved, what her own role was and the power relationships between the people. The sculptor arranges them in their positions.

3. Once the sculpture is complete, "freeze" it.

Note: The group could create one sculpture together. The others can contribute, adding and building on the ways that represent the situation. The sculpture may grow to represent two or more situations.

STEP 4 (40 minutes): showing the sculptures

1. Ask each group to show their sculpture to the others. People watching can get up and walk around for a better look. Those in the sculpture then physically "shake off" their roles.
2. Beginning with the people who were in the sculpture and then those watching, ask the following questions:
   - How do you feel?
   - Who is the oppressor?
   - What are the relationships within the sculpture?
3. Then ask the person who created the sculpture:
   - What is happening?
   - How does it feel to recreate your experience?
   - Do you see something in the sculpture you did not see before?

STEP 5 (1 hour): discussing specific questions

Ask participants to come back into the large circle. Have the following questions on newsprint as the basis for discussion.

1. What gives the oppressor power? Why? In what ways do class and race give the oppressor legitimacy?
2. Who is supporting what? In what ways are we part of supporting oppression?
3. Are there contradictions for anyone? In what ways?
4. Discuss any insights from the sculpture.

It is useful for later reference to write down the main points on newsprint for everyone to see.

Notes to the facilitator

The sculpture is not owned anymore by the person whose story it was, it becomes publicly owned by the group and can take on "meaning in the moment".

Showing the sculptures can raise emotional reactions in people. Make sure that people step out of the role they have been playing and shake it off. People playing the "victim" and the "oppressor" usually need special attention immediately after they've shown their sculpture. You can encourage the group to de-role by physically "shaking off" their roles. Ask them: "How did it feel?" so they can step out of their roles more easily. You may need to touch a few of them to ground them.

If you need to save time

1. Ask groups to show one another their sculptures (STEP 4) in pairs. The whole group would only come together for STEP 5 to answer the four questions at the end.
2. For STEP 5 ask people to go back into their four groups and discuss the four questions while focusing on one particular question to report back to the whole group. For example: Group 3 could focus on Question 3.

Collages

Objective

To analyse the space available in South Africa at the moment for gender analysis and women's issues. This will help you to see what forces are allowing the empowerment of women and what forces are stopping it.

Time needed

About 2 hours 30 minutes

Making a collage to look at the space currently available in South Africa for gender analysis and women's issues

Resources needed

Lots of newsprint or brown paper, kokis, crayons, magazines, scissors, glue, masking tape, and some natural objects like leaves, feathers or flowers. These should be put in the middle of the room.

Process

STEP 1 (35 minutes): introducing and creating collages

1. Explain that the participants will use the resources to make pictures of a tree, which represents the empowering of women in our organisations and educational programmes.
2. The collages should show:
   a) What social forces are helping the tree to grow?
   b) What social forces are hindering its growth?
3. Ask the group to break into groups of five or six people to make the collages. Tell them they have 30 minutes to create them.

STEP 2 (10 minutes for each group): reporting back

Call on the groups to report back to everyone what each picture represents.

STEP 3 (30 minutes): discussing

Ask the whole group:

1) What conclusions can we make from these collages on the kind of space available to empower women and challenge gender oppression?
2) How can we make that space larger?

Write up points on newsprint.

For example:

1. What organisations of women exist throughout the country?
2. What are they doing?
3. How do they relate to one another?
4. What are the problems they are experiencing?
5. What mistakes have been made?
6. How is progress measured?
7. Are there different kinds of power? What are they?
8. Who benefits by the current system and in what ways do women and men benefit by overcoming women's oppression?

STEP 4 (30 minutes): making plans

Brainstorm a list of questions you would need to ask in order to make plans for action. Write them on newsprint. Discuss the questions.

Using a case study to generate questions

Objective

To find useful questions that we can ask of an organisation so we can begin to make sense of gender relations in it. We can then use these questions to start to make sense of gender relations elsewhere.

Time needed

About 2 hours

Process

STEP 1 (5 minutes): introducing

Have an outline of an organisation written on newsprint. Put it up where everyone can see it.

Read it out and explain it is an imaginary organisation which will be used to find questions to open up an examination of the gender relations in the organisation.

For example:
Case study: literacy project in Khayelitsha

* It has a three-person staff.
* It runs five literacy classes for 60 learners a week.
* It is funded by a private organisation.
* It is a progressive organisation which links literacy work to political struggle.

STEP 2 (15 minutes): discussing

1. Ask the group to form themselves into groups of three.
2. Write the following question on newsprint:
   "What questions would you need to ask about the project to find out more about the gender relations in it?"
3. Ask them to buzz together for 10 minutes on the question.

You could prompt them with some examples if necessary. For example: How many women are on the staff and what positions do they hold? How many women and men learners are there? What kind of gender language and images do their reading materials have? What times are the classes held?

STEP 3 (30 minutes): reporting back

Ask each group to report back main points from their discussion to the whole group.

Write down each question on newsprint. This leaves the group with a mass of questions focused on one organisation.

STEP 4 (20 minutes): analysing

The questions can now be arranged in a way so you can begin to analyse the gender relations in that organisation.

Ask them to go back into groups of three and divide up the questions into those which address women's a) practical needs, and b) strategic interests.

(See explanation of practical needs and strategic interests in Chapter 2)

STEP 5 (10 minutes): reporting back

Ask each group to report back on one practical need and one strategic interest.

STEP 6 (30 minutes): discussing

Invite discussion.

Alternative

The questions from STEP 3 can be used to go straight onto the next exercise called ***Joan's gender tree***. This is what happened in a Talking Gender workshop.

Joan's gender tree: a framework for gender analysis

Objective

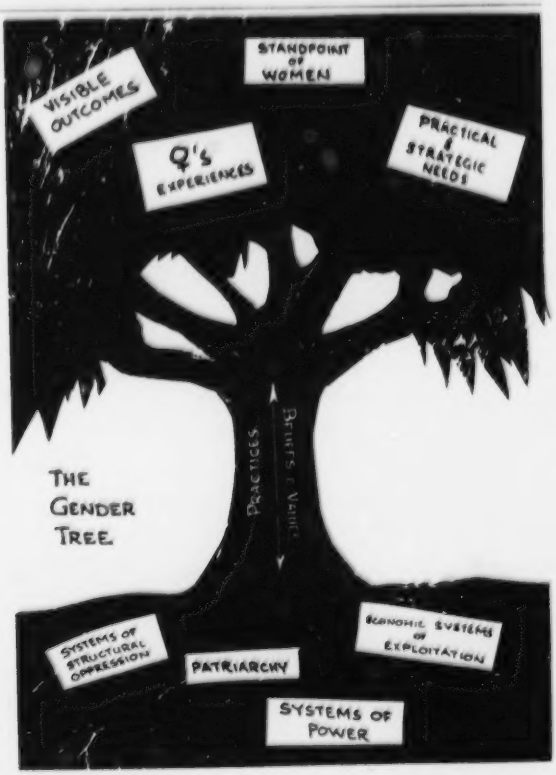
To increase awareness of the structure of gender, how society perpetuates gender relations, how gender relations are experienced, and ways in which they can be changed.

Suggestion

This exercise can be used to grasp a specific problem you have, such as the gender relations in your organisation.

Time needed

About 1 hour 30 minutes



Resources needed

A large drawing of a tree on newsprint. At the top of the tree write "taking the women's standpoint", on one side in amongst the branches write "visible outcomes" and on the other write "practical / strategic needs". On the trunk write "beliefs, values, practices" and in the roots write "systems of power".

If you are going to use them, cut out the questions from the case study exercise.

Process

STEP 1 (5 minutes): explaining

Explain to the group that the image of the tree is used as the framework. The leaves symbolise the physical outcomes of women's oppression. The trunk refers to the beliefs, values and practices that support women's oppression. The roots represent the sources for the beliefs and the systems of power in society. The leaves, trunk and roots are constantly interacting.

STEP 2 (7 minutes): introducing the framework

Introduce the tree as a framework in which you are:

1) taking the standpoint of women
2) showing the connections between roots of power, beliefs and visible outcomes of women's oppression
3) making a distinction between women's practical needs and strategic interests
4) showing the connections between gender, race and class as systems of oppression

STEP 3 (20 minutes): using the framework

Use the questions from the case study exercise (or see alternatives below).

Put, or ask participants to put, the questions which show evidence of women's oppression in the leaves. Put those which relate to the beliefs and values at the trunk. Put those that point to the sources of the values, at the roots, "the roots of power".

Ask participants to buzz in pairs how they see the leaves, trunk and roots interacting.

STEP 3 (30 minutes): reporting back

Ask each pair to report back to the large group on one key insight.

STEP 4 (30 minutes): discussing

Allow time for general discussion. Provoke discussion with questions such as:

1. What aspects of the tree are most easily changed, and how?
2. In which areas do changes have the greatest impact?

Discussing the gender tree as a framework for analysis

Background information to STEP 2

1) It is important to start from the standpoint of women. This helps us to balance out the way we have been defined by men. (See Chapter 3 for background on taking the women's standpoint)

2) It is useful to begin with the leaves - what you can see happening. For example: How many women are in positions of decision-making? Who takes credit for a project?

   The beliefs, values and practices (the "trunk") are seen in an organisation's policies, management structures, benefits and so on. For example: Is there a policy to send women on management courses? Is there a policy to pay women the same as men for the same work?

   The social system in which the organisation exists (the "roots") is seen in society's attitudes and practices. For example: systems of structural exploitation - women's work is less valued than men's work.

3) Remember how we talked about practical needs and strategic interests in Chapter 2. Questions about strategic interests relate to the roots of power.

   For example: How is women's leadership encouraged? How do the materials used to teach literacy empower women? Meeting these interests begins to change women's oppression.

4) Systems of oppression such as gender, race, class are based on one group of people discriminating against others, oppressing and exploiting them. Notice how the image of a tree combines the questions about gender relations with a framework for looking at the relationships between gender, class and race. These relationships are not static but are constantly forming and reforming. In the same way the roots, trunk and leaves are all interacting. (See Chapter 2 for more background to systems of oppression)

Alternatives

1. Instead of using questions you could start by asking participants to write down attitudes about gender in their own culture onto slips of paper. Ask them to put them on the tree and work from there.

   For example:

   * roots: patriarchal system - women's work is less valued than men's
   * trunk: education system - boys should do science - girls should do art or home economics - science is seen as more valuable than art and home economics
   * leaves: women are paid less for the same or similar work

2. You could brainstorm a list of questions or attitudes about gender with the large group and then split them into smaller groups to create their own trees.

3. Smaller groups could work on trees representing different cultures.

4. Each of three groups could prepare one section of a tree.

This chapter suggests different exercises that will help a group to find strategies to challenge gender and women's oppression. When you design your workshop refer to this chapter to choose activities you will need.

Chapter 9

Workshop activities: challenging women's oppression

What you will find in this chapter

You will find activities that will help you to

- plan for collective actions to challenge women's oppression in your organisations
- practise strategies that will help change your own life experiences of the oppression of women

- goldfish bowl role play
- broken record assertiveness game
- guided creative visualisation
- drawing a web of impacts
- action planning

Goldfish bowl role play

A role play is a method which enables people to try out different roles which they may need to perform in real life. This type of role play is termed "goldfish bowl" because people take it in turns to go into the middle to try out their roles in interacting with one another while the others sit around them and watch.

Objective

To give people the chance to act out ways of how they are going to move into a new or difficult situation.

Time needed

About 40 minutes.

Suggestion

This is useful in a large workshop, when it is necessary to keep everybody involved but you only need a few people at a time to do the role play.

Process

STEP 1: (5 minutes) explaining

1. Explain that the role play can be used, in a fairly short time, for people to explore different ways of dealing with a difficult situation. At the same time the exercise helps people see which ways work effectively and why.
2. Tell the group the purpose of the role play, what you are going to do and what it should show. (For example, dealing with hostility from people in their organisations when they return from a workshop on gender. See picture below.)

STEP 2: (5 minutes) introducing

Stress that people should feel free to use it as a way of trying out their own strategies.

There are two options here:

1) Demonstrate the role play with other people from the group.
   You could choose to do it in a way that would not work well on purpose. You could then invite people to come up and try out their own strategies.
2) Leave out the demonstration and invite people from the large circle to come up and try out their strategies.

STEP 3: (15 minutes) role playing

Let the participants try out their strategies. Give support for people taking risks.

STEP 4: (15 minutes) discussing

1. After 20 minutes ask people to shake off their roles and return to the large circle.
2. Ask the group which strategies worked the most effectively.
3. Ask them what were the characteristics of the effective strategies. Write these up on newsprint.

Example of one way it was used at a workshop:

This was used after one participant talked about the hostility she expected from her male comrades when she went back to her organisation after the gender workshop. She was asked to take on the role of one of the men and say the kind of things she would expect him to say. She stood in the middle and greeted various women who took it in turns to role play her returning to her organisation.

ROLE PLAY

You should hear what happened @ the workshop
But it was really exciting, we
You're just not wanting to listen because its about gender!
Look I'm really busy now you know you missed a lot of work this week
You've missed a lot of work! The rest of us have been very busy!
Are you accusing me of being sexist ?!!
Morning Comrade How have things been going?
Terrible! Everythings piling up ... we're way behind schedule
I can put in some extra time to catch up When is the next meeting?
Thursday 11 o'clock
I would like to give a report back on the workshop. Some of the issues we dealt with will be useful to the whole organisation

Alternatives

1. The "goldfish bowl" in the middle of the room can be set out with a small circle of chairs. This can then be used to have discussions in which some people discuss and the others sit around and listen. When someone in the "bowl" has said what she wants to say, she can leave her chair. A person in the outer circle who wants to contribute can then sit in the chair, discuss, and leave, and so on.
2. The goldfish bowl discussion can be used to deal with a workshop that isn't working. This method could start the analysis of why it isn't going well and what can be done about it.

BEST COPY AVAILABLE

Broken record

Objective

To practise being assertive.

Time needed

About 30 minutes

Process

STEP 1: introducing

Explain that this is a way of practising being assertive in an everyday situation. People in this situation are not necessarily in unequal power relationships from structural systems like gender, race or class. However, it is a way of learning to overcome powerlessness by claiming your rights (see Chapter 2) and behaving in more assertive ways. Note that being assertive is not being aggressive, but is rather being clear and firm in standing up for your rights.

STEP 2 (4 minutes): getting into pairs

Ask participants to get into two long lines of equal numbers facing each other. If there is one person left over, join the line opposite them. Ask the lines to walk towards each other. They each end up with a partner.

STEP 3 (6 minutes): explaining the technique

Tell them they are going to learn an assertiveness technique. It is called "broken record" because they repeat themselves.

Ask them to imagine that they have each bought something from a shop, like a kettle, which is faulty. They are going to take it in turns to role play returning the kettle and either getting a new kettle or their money back.

1. Each one must:
   * decide what they want and say so, specifically and directly
   * stick to their statement, repeating it over and over, if necessary
   * brush off responses from the other person which might undermine their statement.
2. Their partner must refuse to do what they want and must give all kinds of excuses.
3. Tell them that if they decide they want their money back, stick to this point. Unnecessary apologising will weaken their statement and confuse the listener. If they are clear and specific about what they want they will convince their listener.

STEP 4 (10 minutes): practising

Ask each pair to decide who will begin. Give them five minutes to role play returning the kettle. Call out "swop" and give the other partners five minutes.

STEP 5 (10 minutes): making sense of the experience

Stop them and ask people at what point they either won or lost their request. Ask them what it was about the way they asked that made it easy or difficult for the other person to ignore their request.

Alternatives

1. This exercise can be used as a long warm-up after a meal.
2. It can be used as a way of setting the mood before working out strategies to challenge women's position in an organisation. Instead of a kettle, ask people to role play asking for a small change they would like to make in their organisation.

(See end note 1)

THE BROKEN RECORD APPROACH
AN EXERCISE IN ASSERTIVENESS
I bought this kettle here last week but it is not working. Please could I have my money back.
No problem. You can take another one from the shelf
I don't want another kettle. I want my money back.
I'm not authorized to give refunds, Lady. You can choose another.....
Please call someone who is authorized to give me my money back!
Do we have a problem here?
This kettle's not working and I want my money back.
Ah! Yes! I know what's wrong. We'll send it back to the factory. Come back in three weeks.
I WANT MY MONEY BACK!

Guided creative visualisation

Objective

To help people use their imaginations to visualise the kind of gender-sensitive educational work they would like to do.

Time needed

About 1 hour

Suggestion

Begin this exercise with a brainstorm by the group on what a gender-sensitive popular educator is like.

An example of a creative visualisation (adapted from a painting by Oskar Kokoschka)

Process

STEP 1 (5 minutes): explanation

1. Explain that creative visualisation is a way of using one of people's most powerful resources - their minds - in new and creative ways. Visualising new situations we would like to see ourselves in helps us to start making plans.
2. Tell the group that you are going to ask them to close their eyes, to relax and dream up a situation in which they are working as popular educators who are sensitive to gender.
3. Say that the basic steps in creative visualisation are to:
   * relax
   * set a goal
   * create a clear idea or picture
   * focus on it
   * give it positive energy

STEP 2 (10 minutes): relaxation

Say that it is important to start by allowing people to relax as this will get them into a more receptive state.

Read this in a slow, soothing voice:

Sit in the chair with your feet flat on the ground and your spine straight. Close your eyes. Breathe in. Take the breath to the base of your tummy and as you breathe out feel the tension leave your body.

Continue breathing deeply and relax each part of your body, starting with your feet. Then relax your calves ... knees ... thighs.

Feel the chair support the weight of your body, relax your buttocks and pelvis. Let your legs hang out of your hip joints, release tightness in your lower back and abdomen.

Breathing smoothly, allow the middle of your body to relax, feel the internal organs relax.

Release tension in your fingers ... hands ... wrists ... forearms ... elbows.

Now relax your upper arms and release the tightness in your shoulders. Let your arms hang out of their sockets. Feel the chest area soften. Relax your neck and throat.

Let your jaw soften, release your hold on all the tiny muscles around your mouth, relax your cheeks and the muscles around your eyes. Feel your eyes relax in their sockets. Release the tension from your forehead, your ears and scalp.

Breathing smoothly, feel the floor support your feet. Focus your attention on your breath.

STEP 3 (10 minutes): visualisation

Read this now in a slow, smooth voice, or adapt it slightly to suit your own purposes:

Now, keeping your eyes closed, imagine you are walking along a beach. Smell the salt air, feel the sand beneath your toes. Is it warm or cool? Watch the waves rolling in. A seagull cries overhead. You feel calm and happy. You see a path leading away between some sand dunes. You follow it. As you come to the other side of the dunes you see a gravel road, and a bus. There are some people excitedly getting on board. The bus revs its engine and you jump in. The driver announces that you are travelling into the future. You feel excited. The bus picks up speed. You are travelling along a road, faster and faster. You are passing through 1992. Soon the outside is a blur. You pass through 1993.

The bus is slowing down. You are moving into 1994. The driver says you are about to reach your destination. You are now in 1994. You get off the bus and find yourself in a setting where you are working with a group of people.

You have been working as a gender-sensitive popular educator for three years now. You feel excited and confident. Look around you.

What do you see? What kind of setting are you in? Is it a city or a rural area? Notice the people you are working with. What do they look like? Are they women or men? Are they young or old? How are they dressed?

Notice how you are working with them. Are you talking? Are they? Are you asking questions? Are they? Or are you all silent? Are they drawing pictures, or acting or singing? Can you hear music? Are they moving around or not? What do you see happening? Are they in groups, or pairs, or alone? People are interested in what they are learning about. What kinds of expressions do they have? How do they feel? Is anyone laughing? Does anyone feel sad or angry? Do you do anything about it? How do they interact with one another, and with you? You get the group to begin a new activity. You are aware of a lot of energy in the group. You are glad that you are involved in this kind of work. You feel that it is an important contribution to your community.

STEP 4 (2 minutes): coming back

Finish up by reading this:

Take one last glance around, and knowing that you can come back to this place any time you like, notice how you are feeling. Slowly become aware of your breathing. Feel your feet on the floor. Take three more deep breaths.

When I count to five you will open your eyes feeling relaxed and refreshed. One ... two ... three ... four ... five.

Note:

Not everyone will see clear images, some people may get a strong feeling of the place, some may hear the scene, others may find their sense of smell is the strongest. But generally this exercise will help people to get a strong sense of the imagined scene, whichever sense they use.

STEP 5 (20 minutes): report back

1. Ask participants to give descriptions of what they saw.
2. Or else, ask participants to create a drawing of their visualisation and put it up on a wall. They could do this in pairs if they work in similar areas.

Collective drawing exercise used in a Taking Gender workshop as a way of making our visions for the future more concrete

Drawing a web of impacts

Objective

To clarify where the group would be able to influence other people, organisations or sectors with their ideas after the workshop. To see where the strongest impact will be and where the gaps are.

Time needed

About 30 minutes

Process

STEP 1(2 minutes): explanation

Explain that this is a useful exercise to do when people are looking at change, but feel that the factors are so complicated they don't know where to begin.

STEP 2 (6 minutes): drawing a mind map

Ask each person to take a sheet of paper and draw a mind map of themselves in the middle and who they would be influencing around them. (See Chapter 6 - a mixed bag of very adaptable methods)

Begin by drawing a small circle in the middle of your page.

Inside the circle write your focusing statement, for example, "where I will have influence". Without thinking too much, draw lines with circles coming off the middle circle. As you draw each circle, write inside it your thoughts in one word or phrase. For example: trade unions - schools - women's organisations.

STEP 3 (8 minutes): a collective map

Ask participants to draw a collective mind map of their areas of influence onto a big piece of paper that is stuck on the wall.

STEP 4 (2 minutes): lines of influence

Once they have done this, the facilitator can draw solid lines for strong links and dotted lines for weaker links of influence.

STEP 5 (10 minutes): places to work

Ask the group how they see themselves having the most influence and where there are gaps and possible places for people to work.

List these places on newsprint.

Action planning

Objective

To make specific short-term and long-term plans for taking action to advance gender and popular education work as a way to challenge women's oppression in an organisation or educational programme.

Time needed

45 minutes

Process

STEP 1 (2 minutes): explanation

Explain that this is a way of getting to realistic short-term and long-term plans for future work.

STEP 2 (10 minutes): values

Ask the whole group to brainstorm values they would like to see in a new society. Write this on newsprint.

For example: more attentive listening - openness - assertiveness.

STEP 3 (7 minutes): goals

Ask the group to brainstorm realistic goals for their own work. Write it on another sheet of newsprint.

For example: run a small workshop.

STEP 4 (7 minutes): opportunities

Brainstorm the opportunities for this work. Add them to the newsprint.

For example: National Women's Day.

STEP 5 (7 minutes): support

Brainstorm what the group can do to support one another. Add this to the newsprint.

For example: share materials and mailing lists.

STEP 6 (7 minutes): resources

Ask: "What resources will we need?" Add answers onto the newsprint.

For example: skilled people to consult with.

STEP 7 (10 minutes): actions

Ask each person to think of one thing they can do before the group's next meeting or workshop. On a clean sheet of newsprint write up each person's name, their specific proposed actions and by when they intend to carry them out.

STEP 8 (10 minutes): networking

Give the group time to network with one another.

End notes

End note 1:

This idea came from an exercise in *A Woman in Your Own Right: Assertiveness and You* by Anne Dickson, published by Quartet Books, London, 1986.

Keeping on the move

We hope this has helped you to take further steps to challenge women's oppression. May your journey be long and inspired. If you have used the handbook we would love to hear from you. A feedback form is provided at the back of the book. Your insights will help us to advance our gender and popular education work at CACE.

Here we offer you a handy reference to the main terms we think you will need to examine gender. We give these with the understanding that they are a way in to the debates which continue. They appear in alphabetical order for easy access.

Handy reference to terms

The term we used for women's oppression in the Talking Gender workshops was "gender subordination". However for the purposes of this handbook, because most people relate to it more easily, we have chosen to use the term "women's oppression". Both are described below.
Most of these definitions come from printed sources and personal interviews. (See end notes)

A

Authority

We see authority as institutionalised power. Men's authority usually goes unquestioned because it is routine. In patriarchal societies, like ours, women's power usually exists within the boundaries of men's authority.

B

Body image

A personal value judgment of ourselves based on whether we believe our body is acceptable to society. In our society most women feel uncomfortable with their bodies. Developing a positive body image is a strategy of empowerment for women.

Body politics

Initially the study of people's body language and how it expressed power relationships. It was adopted by feminists to look at how men express their power over women's bodies, for example rape. Later the term was also used to include more institutionalised control over women's bodies, such as abortion.

C

Capitalism

An economic system in which the means of production are owned privately and workers are seen to be exploited. Most feminists agree that one cannot understand capitalist society without seeing the crucial part played by the oppression of women.

Class

1. A large-scale grouping of people who share common economic resources which strongly influence the types of lifestyles they can lead. Ownership of wealth, together with occupation, are the chief bases of class differences.

2. Major classes in western society are an upper class (wealthy employers, industrialists and top executives - those who own or directly control productive resources), middle class (includes most white collar workers and professionals) and working class (those in blue collar or manual jobs).

(from *Sociology* by Anthony Giddens, published by Polity Press, Cambridge, 1989)

Conditioning

People get positively and negatively reinforced to become what society expects of them. Through their conditioning they become so used to something that they think it is natural.

Culture

1. Culture is made up of social behaviour patterns, beliefs, arts, institutions and ways of doing things which are characteristic of a particular group of people.

2. In terms of a person's culture certain ways of thinking and behaving are acceptable and others are not. Culture therefore binds people together and determines the norms for that group.

3. Different cultures have different norms.

4. Culture is changing all the time. Its strength depends on its adaptability to different historical circumstances.

E

Education for social change

Education for social change is based on the idea that learners take charge of their own learning. They also organise themselves to make choices which affect their lives and change their contexts.

Empower

Empower means to enable someone to have legal power and authority.

We also use it to mean people's efforts to form relationships between themselves and the world so that they may be better able to change the things that are causing them problems. This involves the creation of new ideas, new understandings and new knowledge. Education should be an empowering, active process.

(adapted from *Basics and Tools: A Collection of Popular Education Resources and Activities*, published by CUSO Education Department, Ontario, 1988)

F

Female

Female means being of the sex that has ovaries and produces ova.

Feminine

Feminine means having qualities seen as suitable to a woman in a particular culture at a particular time.

Feminism

Feminism is the social movement that seeks to change the traditional role and image of women, to end sexism and to attain for women equal rights with men.

It is based on an understanding of the woman's point of view.

Here are some different kinds of feminism since not every woman's point of view is the same, but is shaped by different contexts.

* Cultural feminism
Drawing partly from radical feminism and partly from socialist feminism, cultural feminism sees gender as socially and historically constructed and therefore capable of changing. As a priority it addresses the ways in which women and men are taught to behave in sex-appropriate ways. It has a strong emphasis on culture and ideology.

* Ecofeminism
Ecofeminism is based on the understanding that both women and nature are survivors of the patriarchal structures which have for centuries exploited them. Indian ecofeminist, Vandana Shiva, says men and their structures have consistently dominated over women and nature. She writes: "From being the creators and sustainers of life, nature and women are reduced to being 'resources' ". (*Healing the Wounds: The Promise of Ecofeminism*, edited by Judith Plant, published by Between the Lines, Toronto, 1989)

* Global feminism
Studies in development have merged with gender studies to provide a framework for looking at women's position globally. Regardless of any country's economic system, everywhere women are the poorest. In different patriarchal societies, men have different ways for taking hold of women's economic and reproductive labour. Strategies for non-sexist societies therefore imply a global support network which allows women in each society to address problems in appropriate ways.

* Liberal feminism
Liberal feminists struggle for equality with men from within the existing social structure. They have won some rights for women, like the vote, but can be easily co-opted or undermined by the system.

* Radical feminism
An anarchic movement with no deliberate theoretical coherence. But it sees gender structuring as an elaborate system of male domination. The practice of examining one's own life to arrive at social truth was formed with the principle "the personal is political". It argues for autonomous women's movements to develop women-centered gender analyses as a strategy. Issues of sexual politics and violence against women are high priorities of struggle.

* Socialist feminism
A combination of Marxist feminism and radical feminism it addresses the social and historical structures that keep women in positions of oppression. In particular gender issues around women and work are seen as sites for economic struggle.

Feminist

Feminists identify with the principles and aims of the broad feminist movement which works for women to have equal rights with men. Many question whether men can be feminist, since it is a revolutionary movement based on the experience of being a woman under patriarchy. Sympathetic men are called pro-feminist.

In South Africa, there is some resistance to this term which is largely associated with the struggles of white middle class women. There is however an argument for the building of an African feminist framework similar to that being built in Latin America.

G

Gender

1. Gender is a set of qualities and behaviours expected from a female or male by their society.

2. A person's gender behaviour is affected by social or cultural expectations. These

expectations come from the idea that certain qualities and therefore roles are "natural" for women, while other qualities and roles are "natural" for men.

3. Feminist sociologists have shown how these qualities are usually created by social pressures or conditioning.

Gendering

This means the process by which females and males learn and act out the different qualities that society considers "natural" for them.

Gender oppression

1. This means the undervaluing of what is seen as feminine.

2. Gender oppression can be experienced by women and men.

3. However, since patriarchal norms dominate our society all women experience gender oppression to a greater or lesser degree.

Gender sensitivity

1. Gender sensitivity means to be aware that there are both biological and gender differences between women and men. Also that women and men in different parts of the world have been gendered in different ways.

2. Gender oppression does not operate in isolation but is affected by other systems of oppression such as colour, class, culture and age, of both the oppressor and the oppressed. We assume that effective learning takes place when teachers are aware of the needs, issues and realities of learners.

3. Gender sensitivity means building in a critical edge to counter the gender oppression that we've been socialised into. Working with women's strategic interests is one way of doing this.

Gender subordination

Gender subordination is a social system in which people are socialised into accepting sets of beliefs. These beliefs hold that women are inferior to men. The power relations attached to these ideas give men more power than women in society.

H

Heterosexism

This is the belief that a person's sexual partner should be of the opposite sex, and any other form of sexuality is perverse.

History of gender relations

1. This means how gender relations used to be and have changed.

During the Stone Age women and men were on roughly equal terms. The agricultural revolution, when people settled and grew food, changed that.

There were two customs which brought about the change. The one was the system of "marrying-out". In some groups, men had to get a wife from another group and bring her to live in his kinship group. This was a "patrilocal" group in which the men were related and the women were outsiders. In other groups women had to get a husband from outside, and this was a "matrilocal" group. The other custom was the tendency for men, who were the hunters and travelled further distances, to meet with men from other groups to exchange products. Agricultural surplus was owned by the kinship group, although it was mainly the women who produced it. This was used for bartering.

Over thousands of years, patrilocal groups became bigger and wealthier and dominated resources in an area. In patrilocal groups women were not kin, they came into the group through marriage. This gave them no rights over the kin-based property of the group. Daughters and sisters of men in the kinship group usually left the group when they married. You can guess the rest.

(from *Learning Nation: International History*, produced by SACHED, New Nation April 12-18 1991)

2. Charlene Spretnak, in her book *Lost Goddesses of Early Greece*, argued that:

"There is nothing 'natural' about patriarchal religion. On the scale of the entire evolution of human culture it is a relatively recent invention, preceeded by more than 20 millennia of goddess religions in 'matrifocal' cultures."

(as quoted by Fritjof Capra in *Uncommon Wisdom: Conversations with remarkable people*, Collins Publishing Group, Great Britain 1989)

L

Lesbian

A lesbian is a woman who prefers women as sexual partners. Some women see themselves as lesbians by political definition - disengaging from oppressive personal relationships with men. Strategically this is seen as being equivalent to a black separatist movement.

M

Male

Male means being of the sex that produces sperm.

Male chauvinist

This is a man who regards women as being innately inferior to men and treats women with no respect.

Masculine

Having qualities that are seen as appropriate to men in a particular time and place.

Matriarchal

In terms of anthropology, there is no evidence of a matriarchal society (mirror-image of a patriarchal society). Mother-centered, matrilineal cultures are called matrifocal.

Matrifocal

The husband lives with the wife's family.

Matrilineal

Descent of children is traced through the mother's line.

O

Oppression

A historical and structurally institutionalised system of rights whereby one group benefits at the expense of another.

(See ***women's oppression*** and ***gender oppression***)

P

Patriarchy

1. Patriarchy is a social system which is based on beliefs of men's superiority and which gives men the major decision-making power.

2. Patriarchy means "the power of the fathers" or "father-right".

3. Patriarchy is a social system in which descent is traced through the male line in the family and which serves men's interests. It means men have taken and have been given rights over women. These include rights over women's labour, women's bodies, women's childbearing, women's identity.

4. It is a system of male authority that oppresses women through its social, political and economic institutions. In any of the forms that patriarchal society takes, whether feudal, capitalist or socialist, gender discrimination (based on sex) and economic discrimination go together.

Power relations of gender

Power relations were seen as an important part of understanding gender in feminist theory of the 1970s. Female power generally exists only within the confines of male authority.

Power

Is seen here as the ability to act and either get others to act or to constrain their actions.

Distinctions can be made between different kinds of power in terms of leadership. Power with is a leadership style that works through co-operation with others. Power over is a leadership style that coerces or forces others to act in certain ways.

R

Race

There is only one race - the human race. Other than superficial, visual differences, there are no structural biological differences between people classified by what are now called "races".

Racism

Racism is the practice of discrimination by a defined group (usually "white" people) who hold a common ideology of superiority, and who have the power to institutionalise it against another group of people based on their "race" - common origin and / or skin colour (usually "black").

In order to perpetuate racism, a group needs to maintain institutional support and power. Prejudice alone does not enable a person or group to institute racism.

Rape

Rape is the act of forcing someone through violence or coercion to have sexual intercourse. Feminist theory defines rape as an act and a social institution which both maintain patriarchal domination. Feminist analysis shows that rape is the logical conclusion of sexism. Rape is a constant reminder to all women of their vulnerable position.

Reproduction / production

Complex Marxist terms for referring to one's relationship to the modes of production. Marxist feminists gave three meanings to women and reproduction: 1) biologically reproducing the species (birth), 2) reproducing the labour power for capitalism (housework and childcare) and 3) reproducing the dominant ideology in the next generation.

S

Sex

A person's sex is determined by their biology and anatomy. They are of the male or female sex. They have three characteristics: 1) external sex organs 2) internal sex organs and 3) secondary sexual development at puberty (breasts or beards, and so on).

This word is also used to mean sexual intercourse or activity.

Sexism

Sexism is when people stereotype, discriminate against or show prejudice against other people because of their sex.

It is generally used to describe an attitude or behaviour of a person or an institution which denigrates or unfairly disadvantages females.

Sexuality

Sexuality is that dimension of a human being to do with sexual feelings, behaviour and relations. It has to do with the interrelationships between potential or actual sexual partners.

Sexual division of labour

The way work is allocated and valued according to whether it is performed by women or men. Global feminists argue that in a world economy women are the most exploited workers as a result of the sexual division of labour.

Sexual harassment

It has little to do with sexual attraction between two people. It is unwanted sexual attention that intrudes on a person's integrity. This includes requests for sexual favours, unwelcome or demeaning remarks, gestures or touching. It is a form of discrimination and is about an abuse of power.
(adapted from a document put out by the Equal Opportunities Research Project, University of Cape Town)

Socialisation

Socialisation means that people are taught to accept and perform the roles and functions that society gives to them. Men and women are socialised into accepting different gender roles from birth. Establishing different roles and expectations for men and women is a key feature of socialisation in most societies.

Stereotyping

Stereotyping is based on prejudices and fears about certain social groupings, usually seen as inferior to the dominant group. Individuals are then judged according to their group identity.

Subordination

Subordination means being placed below or ranked in an inferior position to something else or being subject to the control or authority of another.

Feminists agree that the subordination of women is a central feature in all social systems where some people dominate others.

Subordination of women

1. Women are placed in a position in society which is consistently inferior to the position of men. This is justified by theories of biological difference.

2. Women are held in this position by social institutions like the family, the church, the law, education, government.

3. Women have consistently less access to the benefits and resources of society than men have.

V

Violence against women

This includes sexual harassment, sexual assault, rape, incest, pornography, femicide and woman battering. Based on the idea that women are men's property, it maintains the system of male domination through violence and fear of violence.

W

Women's oppression

Women's oppression is the experience women have of gender oppression as a system of domination.

The term is commonly used to mean that women as a group are oppressed in all sections of society. Women's access to society's resources and benefits are mediated by men. Women mostly are excluded from decision-making processes which perpetuate and maintain patriarchy. Women's rights to their own bodies are subordinate to patriarchal interests and men's access. Patriarchy ensures men's control over women's labour power, women's property and reproductive power.

End notes

Some of this has been adapted from ideas in *The Dictionary of Feminist Theory* by Maggie Hum, published by Harvester Wheatsheaf, Great Britain 1989, and with additional input from Mikki van Zyl.

Here we give a quick reference to some adaptable techniques which you may use in your workshop.

Handy reference to workshop techniques

Audio-visual / visual aids

Films, slides, videos, posters, displays and other things to listen to and / or look at. They make learning more colourful and fun.

Brainstorms

Getting quick ideas from the group and writing them on newsprint. Used for focusing the group's attention on a theme without going into in-depth discussion.

Bricks

Sheets of paper cut in the shape of bricks are used for individuals or the group to write comments. These are then used to "build a wall" of ideas. (See ***gallery-walk***)

Buzz groups

For simple questions needing a bit of thinking and discussion.

"Turn to the person next to you and discuss for five minutes ..."

Two or three people talk together briefly and then report their information back to the main group. It allows people to find their own voices, and also allows an experience to remain fairly anonymous. Can be used as an icebreaker, for example, "what do you want to learn from this workshop?"

De-role

It is extremely important for people to de-role - take a few seconds to become themselves again - after they have played a role. This is the facilitator's responsibility. After a drama or role play make sure that everyone is feeling okay.

Energisers

See ***warm-ups***

Evaluation

An assessment of procedures and content. Can be written on special forms, or be in some verbal form. People can volunteer to be Observers to give feedback after a session or a day. (See ***go-around***)

Flip-chart

Poster size paper or newsprint which is used to write on. It can be used to record any process during the workshop, or it can be used to give feedback from small groups.

Gallery-walk

A person or group writes or draws on paper which is pinned up. The whole group then wanders around looking at them. Usually needs time to discuss in the big group.

Go-around

* Used for concluding a session.

* Used for inviting participation from all members at any other time.

It allows each person to speak in turn, while the rest listen. If a person does not want to speak, they may say so. The talking stick can be used to facilitate this (see Chapter 5).

Icebreakers

See ***warm-ups***

Input

When one or two people are presenting something to a whole group.

Kokis

Felt-tipped pens used for writing large and clear on newsprint.

Lecture

An expert shares specialised knowledge with the group. (This shouldn't be longer than 30 minutes at a stretch.)

Memory exercise

Start with "Think of a time when ...". Allow people to explore their own experiences without talking about them. Used to consolidate an input, it allows people to connect with what is being said in an unthreatening way.

Reportbacks

Verbal or visual ways of sharing with the big group what happened in a small group. (See ***verbal reports***, ***gallery-walk***, ***b icks***, ***flip-chart***, ***role play***)

Role play

* By acting out experiences or situations, people can appreciate both the rational and emotional aspects.

* They are also good for letting people practise skills.

Different forms are used in workshops. Can also be used to give feedback to groups or to summarise the previous day's work.

Small group

For exploring issues in depth: a confidential space to explore experiences and for practising doing complex tasks like planning a workshop. Each person should have a chance to speak about their own experiences, or say what they can do.

Talking stick

See ***go-around*** and Chapter 5

Verbal reports

Somebody from a small group will be chosen to tell the big group what happened.

Warm-ups / icebreakers / energisers

* To help people get to know one another
* To start workshops or introduce a particular theme
* To help people relax
* To let people to participate actively in something
* To demonstrate dynamics between people

These are listed in the order of the surname of the first author or producer / publisher. We have given addresses of publishers where possible.

Useful resources

Popular education / workshop methods

A Popular Education Handbook
by Rick Arnold and Bev Burke published by CUSO Development Education and Ontario Institute for Studies in Education, Canada, 1983.

A New Weave: Popular Education in Canada and Central America
by R Arnold, D Barndt and B Burke, published by CUSO Development Education and Ontario Institute for Studies in Education, Canada, 1985.

Educating for a Change
by Rick Arnold, Bev Burke, Carl James, D'Arcy Martin, Barb Thomas published by Between The Lines and the Doris Marshall Institute for Education and Action, Canada, 1991.

To Change This House: Popular Education Under the Sandinistas
by Deborah Barndt published by The Doris Marshall Institute for Education and Action, the Jesuit Centre for Social Faith and Between The Lines, 394 Euclid Ave, #203, Toronto, Ontario M6G 2S9, Canada, 1990.

Basics and Tools: A Collection of Popular Education Resources and Activities
produced and published by CUSO Education Department, Ottawa, 1985.

Training for Transformation: A Handbook for Community Workers, Books 1 - 3
by Ann Hope and Sally Timmel, published by Mambo Press, Gweru, Zimbabwe, 1984.

Great Ideas: Listening and speaking activities for students of American English
Student's Book, by Leo Jones and Victoria Kimbrough published by Cambridge University Press, 1987.

How to Run a Workshop
produced and published by Legal Education Action Project (LEAP), Institute of Criminology, University of Cape Town, Private Bag, Rondebosch, 7700 South Africa, 1991.

Training for Empowerment
A kit of materials for popular literacy workers based on an exchange among educators from Mozambique, Nicaragua and Brazil by Judith Marshall available from Doris Marshall Institute for Education and Action, 818 College St, Suite 3, Toronto, Canada M6G 1C8.

Training of Trainers: A Manual for Participatory Training Methodology in Development produced by Society for Participatory Research in Asia, 45 Sainik Farm, Khanpur, New Delhi 110 062, India.

Gender

"The Position of African Women: Race and Gender in South Africa" by Mamphela Ramphele and Emile Boonzaier, Chapter 11 of *South African Keywords: The Uses and Abuses of Political Concepts*, edited by Emile Boonzaier and John Sharp, published by David Philip, Cape Town, 1988.

Telling Our Stories Our Way: A Guide to Good Canadian Materials for Women Learning to Read, produced by a working group of the Canadian Congress for Learning Opportunities for Women, 47 Main St, Toronto, Ontario, Canada M4E 2V6, 1990.

Behind Closed Doors
by Jane de Sousa published by Catholic Welfare Bureau, Cape Town, 1990.

A Woman in Your Own Right: Assertiveness and You
by Anne Dickson, published by Quartet Books, 27 Goodge St, London W1P 1FD, 1986.

Women and Gender in Southern Africa: Conference Proceedings
January 30th - February 2nd, 1991, Gender Research Group, University of Natal, Durban, South Africa.

The Dictionary of Feminist Theory
by Maggie Humm published by Harvester Wheatsheaf, England, 1989.

Leadership for Change: Toward a Feminist Model
by Bruce Kokopeli and George Lakey published by New Society Publishers, 4722 Baltimore Ave, Philadelphia PA 19143, USA, no date.

Two Halves Make a Whole: Balancing Gender Relations in Development
by L Moffat, Y Geadah & R Stuart, published by Canadian Council for International Co-operation, MATCH International Centre and AQOCI, Ottawa, 1991.

Gender and education

It's Our Move Now: A Community Action Guide to the United Nations Nairobi Forward-Looking Strategies for the Advancement of Women
produced by International Women's Tribune Centre, 777 United Nations Plaza, New York, NY 10017, USA.

The Tribune: A Women and Development Quarterly
Finding Our Own Way: Part 2: More Women's Training Activities Worldwide
published by International Women's Tribune Centre, New York, 1988.

Women Organizing. A collection of IWTC newsletters on women's organizing and networking strategies, published by International Women's Tribune Centre, New York, 1984.

Women in a New South Africa: Six Workshops
published by the Institute for a Democratic Alternative for South Africa (IDASA), Cape Town, 1991. This is a package of six topic-based workshops. Order from IDASA Media Dept, Penzanze Rd, Mowbray, 7700 South Africa.

Training Skills for Women, Tutor's Manual
published by The Commonwealth Secretariat, Marlborough House, London SW1Y 5HX.

CACE books

Available from: CACE, University of the Western Cape, Private Bag X17, Bellville, 7535 South Africa.

Light on Learning: Methods to Overcome Barriers to Learning
published by CACE, Cape Town, 1990.

What is People's Education? An Approach to Running Workshops
by Joe Samuels and Glenda Kruss, published by CACE, Cape Town, 1988.

Other CACE education books which deal more broadly with adult education, democracy and community-based organisations are also available.

Periodicals

Agenda: A Journal about Women and Gender
P O Box 37432, Overport, Durban, 4067 South Africa.

Femnet News: African Women Development and Communication Network
c/o ALAAE, P O Box 50768, Nairobi, Kenya.

Sauti Ya Siti
published by Tanzania Media Women's Association (TAMWA), P O Box 6143, Dar es Salaam, Tanzania.

Sister Namibia
P O Box 60100, Katutura, 9000 Namibia.

Voices Rising: A bulletin about women and popular education
ICAE Women's Program, 308-394 Euclid Ave, Toronto, Ontario, Canada, M6G 2S9.

Speak: A magazine for women
Office 7, 17th Floor Conlyn House, 156 President St, Johannesburg, 2001 South Africa
or Office 14, The Ecumenical Centre, 20 St Andrew's St, Durban, 4001 South Africa.

Developing learning materials

A Manual for Writers of Learning Materials
by Barbara Hutton for The AbE Research and Development Programme, Department of Adult Education and Extra-Mural Studies, University of Cape Town, published by Buchu Books; P O Box 2580, Cape Town, 8000 South Africa.

Feedback form

Name .....

Organisation .....

Address .....

.....

Phone .....

Fax .....

A: Feedback on the handbook

1. How many people have used this book?

2. What sections did you find most useful? least useful?

3. Do you have suggestions for future additions? What would you like more information on – other exercises, more background on gender, popular education, reports from a workshop, organising a workshop?

4. General comments on the handbook.

B: Networking

Your experiences and work in this area is helpful to others. Please let us know about them.

Do you have any material or information such as:

1. Reports on your own workshops
2. Experiences worth sharing in the areas of:
   - awareness raising
   - raising gender issues in organisations - both in project assessment and in the internal structure of the organisation
   - building institutional / constituency support
   - dealing with resistance from a variety of sources - within the organisation, from partners, family
   - working with the public, campaigns
3. Specific documentation used in running gender workshops such as:
   - checklists and guidelines
   - frameworks for gender analysis
   - action plans
   - workshop evaluations
   - monitoring longer-term effects and processes
4. Specific training activities / exercises
5. Research and educational materials
   - history of women's movements in African and other countries
   - theories on gender and popular education
   - other appropriate material
6. Videos
7. Bibliographies
8. Very short articles ready for the **Talking Stick**, a popular education bulletin on gender, race, class and culture, published by CACE.

Note: If we use your materials credit will be given.

This supplement of "On Our Feet: Taking Steps to Challenge Women's Oppression" is a reduced version of the original A4 size handbook.

If you would like the full-sized (290x210mm) A4 edition, please fill out the order form below, enclose your payment and post it to us. We hope you find "On Our Feet" useful, and we welcome feedback.

cut----------

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ADULT EDUCATION AND DEVELOPMENT

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would like to invite its readers to become authors of the journal. Possible themes of future issues are:

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- vocational training
- informal and traditional sector
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- university adult education
- agricultural extension and rural development

For further communication, please contact the editor at the address on the inside front cover.

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"The task of translating non-sexism into practice, empowering women, transforming gender relations, tackling the hierarchies of race, gender and class of South African society is massively difficult. In our organisations we grapple with what this implies. The CACE handbook will make a useful contribution to those involved in dealing with this challenge, and developing strategies that will work."

– Pregs Govender, Workers College.

"This book provides practical tools and techniques to challenge and change practice. It targets both the personal and organisational. One of its strengths is its incorporation of popular education methodology – emphasising participation, direct involvement and practical application in the training environment as well as ongoing action. It is sorely needed in a society where sexism continues to flourish, even along with those striving for a new South Africa."

– Frank Meintjies, Community-Based Development Programme, University of the Witwatersrand.

On Our Feet: Taking steps to challenge women's oppression is a handbook for educators. The handbook is mainly for women, who are taking the leading steps to examine and change women's subordinate position.

The book will help readers to think about women's oppression and how to challenge it actively, using a popular education approach.

It can be used as a guide to organising and running a workshop on gender and popular education.

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